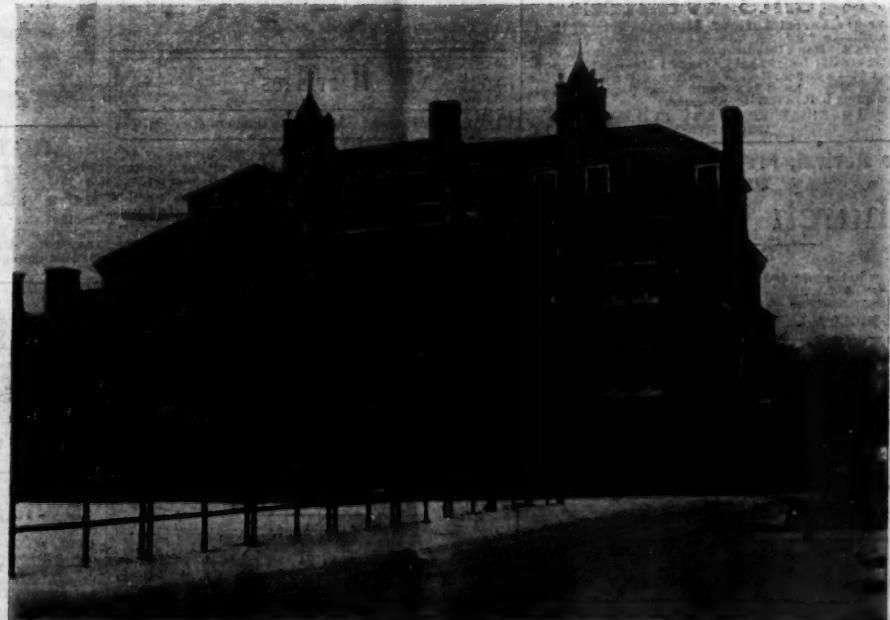
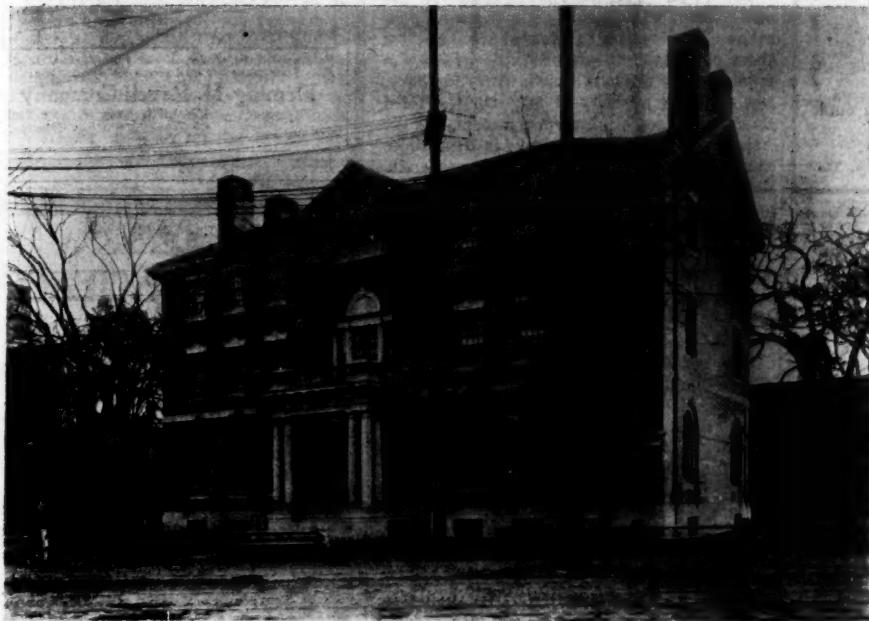


Volume LXXXV

Number 5

THE CONGREGATIONALIST

Boston Thursday 1 February 1900



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IN WRITING TO ADVERTISERS PLEASE MENTION THAT THE ANNOUNCEMENT WAS SEEN IN THE CONGREGATIONALIST.

New Equipment for Williams

The Young Men's Christian Association of Williams College is rejoicing in the occupation of its attractive new quarters in Jesup Hall, the latest addition to the group of college buildings.

The structure, a picture of which appears on our cover, has a frontage of 100 feet and a depth of fifty feet. It is of light brick, with window caps and sills of white marble and a rich cornice of light terra cotta. It is renaissance in style and has a wide central entrance flanked by handsome wrought iron lanterns. The entrance hallway is made the trophy room, where the spoils of victory in athletics can be seen and where conversation and general sociability hold sway. A commodious reading-room occupies the southern end of the building, and there is a billiard-room, provided and fitted with billiard and pool tables, where games can be enjoyed free from objectionable surroundings.

The Y. M. C. A. has for its exclusive use one room on this ground floor and three generous classrooms on the floor above. Besides these classrooms the second story provides a handsome lecture hall, which, with its gallery, has a seating capacity of 517. On the third floor the Gargoyle Society has a room, and the balance of the available space is devoted to study and sleeping quarters for twelve students.

Modern sanitary appliances and steam heat make this new structure one of the best of its kind and one calculated to be of great and increasing value. It is the gift of Morris K. Jesup, Esq., whose prime object was to further the good work of the Y. M. C. A. of the college.

Mr. George T. Tilden of Boston was the architect.

Education

The sum of \$7,400 has been given by Professors Haeckel, Conrad and Frass, to be awarded as prizes for the best essays submitted up to December, 1902, on the application of the Darwinian theory to international political development and legislation.

Samuel T. Dutton, who, as supervisor of schools in Brookline, Mass., has brought them to an unusual level of excellence, has resigned to accept an important position in Columbia University, where he will be professor of school administration and head of the Teachers' College.

Marriages

The charge for marriage notices is twenty-five cents.

PIERCE—BOWLES—In Auburn, Jan. 23, by Rev. C. M. Pierce, father of the groom, Rev. C. P. Pierce, pastor of the church in E. Douglass, and Laura H. Bowles.

WAUGH—FRASER—In Cleveland, O., at the Euclid Avenue Church, Jan. 20, by Rev. Drs. C. W. Blatt and J. G. Fraser, Dr. Justin H. Waugh of Boston, Mass., and Grace S. Fraser of Cleveland.

Deaths

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, rounding eight words to a line. The money should be sent with the notice.

FESENDEEN—In Brooklyn, N. Y., Jan. 27, Rev. William W. Fessendeen, aged 88 yrs. Ordained a minister at the Clinton Ave. Ch. twenty years ago, he has since devoted himself to mission work at his own expense.

HITCHCOCK—In Newton, Jan. 26, Dr. Edward B. Hitchcock, a prominent member of Eliot Church, aged 45 yrs.

READ—In Lakeport, N. H., Jan. 13, Margaret M., wife of A. M. Read, aged 68 yrs.

MRS. SUSAN BARTLEY

Passed peacefully away at her home in Malden, on Jan. 16, at the age of 91 years. Mrs. Susan Bartley, widow of the late Rev. J. M. C. Bartley, for 20 years pastor of the church in Hampstead, N. H., and daughter of the late Rev. Daniel Dana, D. D., of Newburyport. To an unusual charm of manner, she added a strength of character and a devotion to principle worthy of her distinguished life. She was buried late and long, shielded as it was by the loving hand of her devoted daughter, Miss Susan Bartley. She also a son, Prof. J. D. Bartley, of Bradford.

She was laid beside her husband in Kittery Point, Me., where he was pastor for the last year of his life, in 1860. M. A. B.

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AMERICAN TRACT SOCIETY: SPECIAL STATEMENT.

The Executive Committee asks attention to the following statement:

With the opening of the year 1900, the American Tract Society completes its three-quarters of a century. It has been, and still is, an important factor in the life of this nation, and in that of almost all the peoples of the earth.

It has printed the gospel, as held in common by evangelical churches, in 153 languages or dialects, and has issued nearly 14,000 distinct books, tracts, etc., besides its six periodicals.

On heathen soil it has transformed native speech into permanent literature, and supplemented the voice of the missionary by the power of the press. With these two God-given agencies, by Union Missionary colportage it has systematically carried the printed gospel, accompanied by the living voice, into nearly fifteen million homes of our country, say to seventy-five million parents and children.

These colporters, diligent in the Master's business, have sought out the interlying and outlying settlers in the newer States and Territories, and the camps of the miner and lumberman, and of the builder of railroads. They have organized Sabbath schools and prayer meetings, and have been the forerunner of the Home Missionary and of churches of all denominations. They have, under God, done much to lay the foundations of the republic in righteousness.

The Society has ministered lovingly to the sick in the hospitals, to the inmates of prisons and asylums, to our soldiers and sailors, to the unchurched in the cities, and to the multitude of immigrants speaking many languages for whom no adequate supply of living ministers is available, and for whom it provides missionaries and books in their several tongues.

For the Spanish-speaking people it has issued over three hundred separate publications, the largest single collection of evangelical literature in that language extant. Providentially, these are now greatly needed, and very useful in Cuba, Puerto Rico and the Philippines. Appeals for these helps, and for books for the army and navy, are urgent, and the requisitions are very large.

It has been a pioneer in the promotion of Christian unity, in both theory and practice. It presents the essential truths of the Bible as held by believers, and has attained practical co-operation, in that all evangelical denominations have been and are represented in its officers and committees, its thousands of colporters, and its hosts of voluntary distributors.

All that has been done as here recounted is still being carried on by the Society, but for lack of means the work has been somewhat curtailed, while the field is open more widely; and by the need, the opportunity, and the promised fruitfulness, the call becomes the more urgent.

Curtailment is not peculiar, however, to this Society; it suffers in common with all the interdenominational Societies of about the same age, and designated as "American." Indeed, which of all our denominational Boards or Societies has not within the last decade been compelled at times to retrench, and to appeal to its friends to remove the burden of a heavy debt?

Early in 1825, friends in this city contributed about \$26,000 for the purpose of purchasing ground and erecting a building for the offices, manufactory and depository of the Society. This property having now become valuable, the Committee, according to its best judgment, in 1894 mortgaged it and with the proceeds erected thereon a building in which the offices and depository are now located, with the hope that in time, in addition to affording a permanent home for the Society, an endowment would thus be assured to supplement the gifts of its members and friends in the furtherance of the work as here summarized.

In confident expectation of this income, based on the rentals as they were then being made, a floating debt was not included in the mortgage. Two elevator accidents, which could not have been foreseen, cut off the progress of the renting, and left us without this income up to this date. The elevators have been changed and are now unexcelled, and confidence has returned. The building has almost reached a paying basis; and the new agent, Mr. John N. Golding, assures us that this point will be reached by or before next May.

But provision must be made for this floating debt, which now amounts in round numbers to \$200,000. It hinders the Society's usefulness, restricts its operations in many ways, and in certain contingencies might threaten its very existence.

It has been suggested that in view of the honor that God has put upon the Society in making it so useful in edifying believers and saving souls, a working capital of half a million dollars be contributed for printing new editions from its valuable plates, and the preparation of new and timely issues. The Society, however, though in a receptive mood, does not include that item in its present appeal.

But it most earnestly solicits the sum of \$200,000 in order to extinguish its floating indebtedness, and it appeals for gifts for this purpose to almoners of God's bounty, in the confident expectation that as he has so wonderfully poured out blessings upon his servants, they will hear and respond to this call to come up to the help of the Lord as represented by the work of this Society. Yours in the Master's service,

January 30th, 1900.

DAVID JAS. BURRELL, Chairman.

WM. W. RAND, and GEORGE L. SHEARER, Secretaries.

Donations may be sent to MR. LOUIS TAG, Assistant Treasurer, 150 Nassau Street, New York.

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We heartily approve the above statement, and commend it most earnestly to the practical consideration of the friends of this his vicar servant of our Lord and his churches, the American Tract Society. Titles and addresses inserted for information.

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THE CONGREGATIONALIST

Volume LXXXV

Boston Thursday 1 February 1900

Number 5

The Fund Growing Rapidly

Probably by the time this paper reaches our Indian Famine Relief Fund will have exceeded \$10,000, though we are not able this week to acknowledge sums received after last Saturday evening. The confidence which we put in our constituency when we initiated, a fortnight ago, this fund has been more than justified. The first installment of gifts, acknowledged last week, registered over \$1,000, and we now chronicle more than \$6,000 additional. We believe that the movement is still in its early stages, and that generous America will furnish, at least, \$50,000 in this time of India's trial. Those who are giving themselves should remember the duty of interesting others. On another page a correspondent tells how effectively this work of arousing the comparatively indifferent has been done in a Maine city. To the question regarding the desirability of trying to ship from this country grain for relief purposes the best authorities, like Rev. J. E. Abbott and the officers of the missionary societies, reply that it is a slow and expensive method, and that the best help is the immediate aid furnished by cabling money.

The Christian Secret

Translate duty always into terms of privilege if you would think in the language of God's kingdom. Faith is a duty the outsider may confess with grudging, but the child of the kingdom calls it a delight. Obedience is hard, the disobedient heart complains, but the children of God are glad to obey because they are his children. Cross-bearing is a bitter trial the slavish spirit thinks, but the companions of the Crucified count it all joy that they are counted worthy to be sharers of his sufferings. All experiences thus translated into the language of the kingdom are transfigured also by the glory of the presence of the King.

A correspondent writes that
One-sided Vision

he cannot see how any Christian in his senses can withhold his sympathy and support from the Boers in their righteous struggle for independence. Another correspondent informs us that every true Christian must stand with Great Britain in her war for the liberty of nations and the spread of Christian civilization. We have to say to both that it was this absolute confidence of so many on either side in this war that they alone were in the right which made arbitration impossible and which makes the war so bitter. Neither of our correspondents, perhaps, has ever been either in England or Africa. Yet they are sure they understand the situation so thoroughly as to be able to pronounce final judgment on this war. But two sisters, born and educated in England and living in South Africa, have

both written impassioned appeals to British Christians, one in behalf of the Boers, the other against them. Their two brothers, one of them being Premier Schreiner, are also on opposite sides. It is not likely that any one in the United States is better informed on the relations of Briton and Boer than the members of this divided family. These facts may help to suggest to the most "wise and prudent" of us that men may be in their senses and Christians and yet differ from us on this and on other great questions.

A Christian Daily for a Week

The *Topeka Capital* is to be edited for the week beginning March 13 by Rev. C. M. Sheldon, author of *In His Steps*. He is to illustrate his idea of the way a Christian daily newspaper should be edited. It is announced that an edition of 100,000 will be printed, and the price for the week will be twenty-five cents. The public will be interested to see what Mr. Sheldon's views are on appropriate material for advertising columns, a Sunday edition and some other matters besides the editorials and news. This first announcement indicates that he believes the cost of such a paper, thirteen dollars a year, is considerably higher than most people are willing to pay for what they are now getting; and if advertisements for liquor and other things of doubtful character are to be left out, his theory is probably correct. The experiment for one week will be interesting, but it will hardly solve the problem. We remember that an educated woman, an able and ardent advocate of the cause of temperance, once secured from a Boston daily the privilege of filling a column daily for as long a time as she wished with news on her favorite subject. For a few days excellent articles appeared. Then some of her friends received from her urgent requests for material to fill the column. The space soon shrank to a few paragraphs, and then the subject was dropped.

Too Many Special Sundays

For seven years the Sunday nearest to Lincoln's birthday—this year Feb. 11—has been observed by the American Missionary Association as Lincoln Memorial Sunday, and many Sunday schools by special exercises have sought to increase the interest of Christian patriots in completing the work which Lincoln began by his emancipation of Negro slaves. It is hoped that the observance of the day will be more extensive than ever this year. But naturally some friends of the A. M. A. are troubled that the American Board chose this year for its Children's Day Jan. 21, and feel that, with Education Sunday Jan. 28 the three societies are getting their dates pretty close together. No doubt this juxtaposition is accidental and will be avoided

when some plan of federation, which is constantly becoming more desirable, shall be put in operation. A suggestive and informing program for Memorial Sunday has been prepared, and copies will be furnished on application to the A. M. A. at its offices in New York, or at the Congregational House, Boston.

Dr. St. George Mivart is an

A Challenge to Rome

eminent English scientist of the Roman Catholic faith. He has been under discipline by the authorities of that church for publishing statements disapproved by them, especially in his book with the title *Happiness in Hell*. In the *Nineteenth Century* for January appears an article by him on *The Continuity of Catholicism*, which challenges some of the fundamental doctrines of the Roman Church. He declares that almost all educated Catholics have abandoned the position recently reiterated in an encyclical of the pope, that the Scriptures have God for their authority and therefore contain no error. He denies that there is any ecclesiastical authority to interpret Scripture. He rejects the virgin birth of Jesus and says that within his knowledge are devout Catholics, including priests, who believe that Joseph was the real and natural father of Jesus. He does not seem to think that this position is revolutionary, though Pope Pius IX. in 1854 proclaimed the immaculate conception both of Jesus and Mary. But so direct a challenge of church authority could not pass unnoticed. Cardinal Vaughan has "inhibited" Dr. Mivart and declares in the *Tablet* that he must be "numbered with those who have lapsed from the Catholic faith." The case as Dr. Mivart states it is doubly interesting, as showing the leaven of modern thought in the closed circle of the papal obedience, and as promising to bring the clerical authorities face to face with the necessity for distinct utterance in regard to some of the urgent questions of modern thought.

How far have the re-

The Sabbath as a

Civil Institution

straints and incentives of religion weakened in their influence over the people in recent years? We know of no better way to find an answer to that question than to watch the habits of the people in any of our cities on Sunday and compare what is seen with what is remembered of the Sundays of a decade ago. But if the contrast is discouraging one's hope for better things is strengthened by reading the report of the directors of the New England Protective League, made at its annual meeting in Boston, Jan. 21. We understand that it was written by Dr. A. H. Plumb of the committee, assisted by the secretary, Dr. M. D. Kneeland. It states forcibly the conditions to be met by defenders of the Lord's Day as a day of rest and the reasons for defending it, and

it tells eloquently of the work accomplished by the league during the last year. The inroads of Sunday games, sports and secularities are described and the steps which have been taken to lessen their demoralizing influence. The report shows that the work of the league is carried on wisely, on broad and humane principles, in the interest of toilers and for the welfare of all the people. It is optimistic and inspiring. Whoever would know how to labor for the best use of Sunday, in which all good citizens may unite, should read this report. The directors of the league include a number of distinguished men, and to the executive committee were aided, at this meeting, the names of Dr. J. L. Withrow of Park Street Church, Boston, Dr. Nathan Wood, president of Newton Theological Seminary, Dr. H. M. King of Providence and Judge Hiram Knowlton of Portland. The report closes by pointing to the new and vast responsibilities assumed by the nation during the last two years and says, significantly, "It was not a cock-fighting, bull-baiting, horse-racing, theater-going Sunday which made us what we are."

Seminaries and Ministers

The streams which supply the reservoir of the Congregational ministry flow from four sources, namely, theological seminaries, independent schools, other denominations and the open field. From this last named region come those who seek to assume the work of the profession without professional training.

In the *Hartford Seminary Record* for February Prof. Waldo S. Pratt presents results of a study, based on the Year-Book statistics, of the supply of ministers from the first of these sources, which gives valuable information concerning the present ministerial situation. From the figures, as arranged, it appears that the speculative boom in ministers, if we may use this phrase to indicate a fact, reached its height in this generation in 1889-93. That was near the end of a period when new towns were springing up rapidly through the West, many of them on paper only, and it was urged imperatively that churches should be organized in them at once. Immigrants came in armies from Europe, and ministers were also demanded who could speak their tongues. Some who could hardly speak any tongue intelligibly heard the call, thought it came from God and hastened to buy or beg a suit of clerical uniform. Then training schools, Bible institutes and lay colleges sprang up, offering short cuts to the ministry free of cost.

Our seven theological seminaries sought to do their part by making the way into the ministry quick and easy. They furnished at that time only about one-third of those who applied for ordination. But their number rose from 307 in 1887 to 418 in 1893. They established courses for foreigners and "English courses," the most of those taking these studies being without college training. The proportion of this class rose from 17 per cent. in 1885 to 51 $\frac{1}{2}$ per cent. in 1889, and was 48 per cent. in 1891.

Professor Pratt has worked out the figures and percentages more extensively than we are able to quote them, though they all are important in considering the

ministerial problem. But enough have been cited to explain in part why the ranks of the ministry are overcrowded. One reason is of the same sort as that which brought many persons to bankruptcy through purchasing as town lots what were really bits of uncultivated farms. The country is recovering from the collapse of the speculative land boom of the last decade. But the churches and the ministry will return much more slowly to their normal condition. Liquidation has been going on for some years in the churches by dropping from the lists those that have died. It must go still further. Liquidation is going on in the ranks of the ministry by the premature retirement of some ministers and by others turning to various kinds of business. But the fact that the net gain of Congregational churches last year was only six, while the net gain of ministers was 184 shows that further reduction is inevitable.

Meanwhile the number in the seminaries has fallen from 418 in 1893 to 266 last year. The "special course" men, leaving foreigners out of the calculation, have decreased from 33 $\frac{1}{2}$ per cent. in 1889 to 3 per cent. last year. The proportion of college graduates has increased from 63 per cent. in 1892 to 88 per cent., and the proportion of those with no college training has fallen in the same time from 25 $\frac{1}{2}$ per cent. to 7 per cent.

It would hardly be fair to use these figures, laboriously prepared by a professor of Hartford, without adding that that seminary has reason to take satisfaction in its record, since the average of college graduates since 1885 has been 88 per cent. of its students, and its proportion of the students in our seven seminaries has risen from 9 per cent. in 1891 to 27 per cent. last year.

The conclusion to be drawn from Professor Pratt's article is reassuring. The standard of education for our ministers is steadily rising, the experiments made by the seminaries are guiding them into the training of students which will fit them to meet the needs of the times and, though with much suffering by individual ministers and perhaps with reduction in the number of our seminaries, the ministry is likely in time to recover its normal place as the most useful, noblest and most honored of the learned professions.

Transforming an Old-time Institution

Apparently, so far as most Eastern colleges are concerned, the Day of Prayer, observed for many years on the last Thursday of January, is now an outworn institution. For several years Yale and Dartmouth have ceased to note it, and this year Bowdoin, Amherst, Williams and Smith have followed their example. On the other hand, as our reports elsewhere show, it is still observed with much of the old time fervor and success at Wellesley, Mt. Holyoke, in several preparatory schools and in theological seminaries, while in the circle of Western denominational colleges it maintains, to a large extent, its former prestige.

Before lamenting its disappearance from so many of our eastern colleges, we should note the fact that most of them have adopted as a substitute the second

Sunday in February, the day set apart by the World's Students' Federation as a day of prayer among student bodies all over the world. And doubtless in these cases special efforts will be made to preserve what was valuable in the day as once observed. The gist of the matter seems to us to be well stated by President Hyde of Bowdoin in these words: "The change is necessary to prevent the day from degenerating into an academic counterpart of Fast Day. Explain it as we will, lament it as we may, the fact is that the setting apart of a special day in the middle of the week on which other people are to pray for him, and he is to pray for himself, does not appeal to the average student."

The day has stood for so much historically that we dislike to see it displaced, but those now in charge of the spiritual interests of our colleges are best qualified to judge respecting the superior advantage of a special Sunday set apart for prayer over that of a week day which interrupts the course of study and which in many cases has been made purely a holiday by many students. The special Sunday to which our colleges seem now to be drifting has this advantage, in that it relates each institution to the world-wide student Y. M. C. A. movement. The Christian public certainly has never made too much of this special day, and if the change shall promote a deeper interest on their part in the interests of their youth away at school it will be one step in advance. We presume that many a mother with an unconverted son at college kept last Thursday in her heart, and we rejoice in such notable indications of spiritual awakening as those now evident at Wellesley. After all, the vital question is not one of days, but one of the utilization of the power of prayer, both on the part of the students themselves and of believers everywhere who realize that the world's hope of progress depends in great measure upon the army of young men and women in our higher institutions of learning.

The Brooklyn Revival

The efforts now being made in Brooklyn to awaken sinners and bring them to Christ call for the prayerful sympathy of all Christians. But why should the attention of those assembled to hear the gospel preached at such a time be diverted by attacks on Unitarians? We hope it is not true, as reported, that one of the evangelists at these meetings declared that all sinners are Unitarians, because that statement is false. Besides, it reminds us of the parable of the Pharisee and the publican, and we are most drawn to the man who confessed his own sins and "went down to his house justified rather than the other."

Before Mr. Moody's revival campaign in Boston in 1877 many meetings were held by way of preparation. Unitarians and Universalists were not invited, and some of them ridiculed the movement, but one Universalist church held several meetings by itself. After Mr. Moody had preached a few times in the tabernacle, he called the ministers together for consultation and prayer. The Universalist pastor said he desired to ask Mr. Moody a question. He told of the earnest prayers offered by his people for the success of

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the movement and asked if he and they would be welcomed to share in the work. It seemed a critical moment. Mr. Moody said: "Have you heard me preach?" "Yes, I have been at all the meetings so far." "Then," said Mr. Moody, "you know my beliefs. If you hold them and want to help preach them, you are welcome. If you can stand me, I can stand you." The burden of his preaching was that all his hearers were sinners, and that salvation through Christ was offered to all, and multitudes learned the meaning of his message by experience.

At Plymouth Church, Brooklyn, last Sunday, in the absence of Dr. Hillis, the associate pastor, Rev. Horace Porter, declined to read the notice of the revival meetings. He stated that his reason for so doing was that the leaders in the movement seemed to indicate that it was not directed against vice and crime, but against a particular class, meaning, of course, Unitarians. His announcement was received with applause by the congregation.

The Strength of the British Empire

How can a political body hold all its members together and keep its lifeblood circulating through them, when its heart is on the eastern border of the Atlantic ocean and its limbs stretch both east and west round to the antipodes? The British Government is doing this wonderful thing. While the choicest of England's youth are embarking for South Africa, many more volunteers than are asked for in Canada and Australia are eager to journey in the same direction.

No other fact in this war has so great significance as this one. Two great nations, with unlimited opportunities for growth in their territory and resources, separated by the tropic zone and on opposite sides of the globe, are British to the core. The seven Australasian states, soon to join in a federation, are practically independent. No doubt if they should decide to separate themselves from Great Britain they could do so. But in all their chief cities the enthusiasm to raise and equip troops for the cause of the mother country is as great as in London itself. Several times as many as the number called for have volunteered. The premier of New South Wales said that 10,000 could have been raised in that province alone. In the hour of Britain's trial Melbourne, Adelaide, Montreal, Halifax are one in aim and interest with Edinburgh, Liverpool and London.

Whether our sympathies are with Boers or British, we cannot ignore this great fact. We say nothing about the offers by native princes of India to furnish troops and money for England. We realize the perils as well as the immense responsibilities of the government from the vast extent of its dependencies, composed so largely of uncivilized and restless tribes. But here are millions of Australasians and Canadians, born in the lands where they live, as enlightened as we Americans are, offering freely of their lives and treasure to maintain the supremacy of Great Britain in South Africa. The press in these countries is free. The people criticize the mistakes of the government as frankly as those living in the

homeland. They expect no bribes from millionaires of the Rand or offices from Mr. Chamberlain or his friends. Whatever they may think of these men, plainly they do not believe that the British policy in the Transvaal is selfish or unjust. If these great, intelligent, English-speaking peoples believed that the home government had been inveigled into war by unscrupulous men for purposes of greed and aggression, would they support that government? They are ready to fight for the rights of the Outlanders as their fellow-citizens of the British empire. They believe that its supremacy in the regions it claims is wise and beneficent, and they are going to do their utmost to maintain it.

In the struggle which seems impending for the control of the East, Russia has the advantages of an absolute monarchy. She can command without question or explanation the lives and property of her subjects. Their loyalty is as religious as it is political and grounded in their deepest convictions. The czar is not only head of the state but of the church, and his word represents to the Russian peasantry divine as well as human law. In Great Britain every one is free to express his own opinion, and public sentiment is stronger than the throne and ministry. But while criticism is unrestrained, every one is, according to his measure, a sovereign, and shares in the responsibility of the government.

No government is weaker than one which depends on the loyalty of free and intelligent citizens while it seeks its own ends apart from their welfare. But when such a government is really the trustee for its people, while its weaknesses are shown by the free discussion of those who share in it, its unconquerable strength lies in the underlying sense of all its citizens that it represents their collective idea of justice and righteousness while it is the guardian of their highest interests. Herein is the strength of the British Empire, whose unity is the most wonderful political fact of our time.

Modern Hindrances to Conversion

Some are peculiar to our time. Others always have existed, and perhaps always will. One, at present most conspicuous, is materialism—the temptation to concentrate attention upon the things of this world to the exclusion of spiritual thought. This has been exceedingly prominent during the last generation. It has had a baneful influence upon many Christians. It also has operated powerfully to hinder many from becoming Christians.

When young people, especially, look forward into the future, and their obligation to God comes up before the mind, they are tempted to disregard it because of the sweep and power all around them of eagerness to transform poverty into comfort, comfort into wealth and wealth into luxury and extravagance. The Scriptural utterance, "A man's life consisteth not in the abundance of the things that he possesseth," is disregarded, and abundance of possessions is frankly avowed to be the chief object of effort. There is noth-

ing wrong in seeking to become rich. But he who seeks riches without an open eye to its perils and a spirit of unfailing caution lest he become the victim, instead of the master, of his wealth is on the road to ruin. Face to face with one's duty to God, there is but one right, safe answer, but too often it is not the answer made.

Distrust of the Bible as God's word is another hindrance. In view of current discussions this is not strange, but he makes a terrible mistake who forgets that the Bible is, and is conceded by the authoritative critics to be, God's word as truly as it ever was. Theories of interpretation, and even of inspiration, differ. But the great fact that the Bible is God's message to men—given for their spiritual guidance and uplifting, to tell them of their only Redeemer and to help them as nothing else can toward their salvation—abides. Throughout all Christian history the Bible has served the spiritual needs of men successfully. And whatever changes may occur in the future, there is not the slightest reason for supposing that its spiritual sufficiency will fail to be recognized. Distrust of the Bible should not be allowed to hinder any one from giving himself to Christ.

False ideas of God also hinder some. That we cannot perfectly understand the Infinite and Almighty One is no sufficient reason for misinterpreting what has been revealed to us about him. He is not a supernatural, superhuman Man. He is not an easy-going, inflexible, lynx-eyed Ruler alike of national and individual destiny. It will help any one, earnestly seeking to know his duty to God, to study what is revealed about the divine character earnestly and prayerfully. The Holy Spirit may be depended upon to guide him. To such a one God will reveal himself as he is. To such study the infinite beauty, majesty, loveliness and graciousness of the divine character, all the more attractive because founded upon justice and abhorrence of evil, will reveal themselves. It will be seen to be the most desirable possibility open to any one to be converted and become one in spirit and action with such a God.

It used to be true that public opinion also hindered many from becoming Christians, and temporarily and locally it still hinders some. But, generally speaking, the world has learned to approve of Christianity outwardly, however it may inwardly object to becoming Christlike. The day has long passed when Christianity was unpopular in the early sense. It is felt to be respectable and becoming to be a Christian. Nevertheless many, whose individual circles of acquaintance are tinged by some form of hostility to righteousness, encounter at close quarters a hindrance hard to be faced. Here the call of God to one's heart is to be bold and frank. He who is hindered from becoming converted because he is afraid of what people may say in a poor creature. He need not fear that he will go unhelped. Christian friends will encourage and support him. Best of all, within his heart the aid of the Holy Spirit will be given him.

Such hindrances as these should not be allowed to assume importance. If he who is face to face with duty in the matter of

conversion could for a moment occupy the position of a Christian of experience, and could look back upon the interval since his conversion, he would have a revelation in an instant of what blessedness there is in Christian consecration, and what a terrible mistake it is to deny or neglect the duty of enlisting as a follower of Christ.

Current History

Railway Consolidation in the United States

During the past two or three years comparatively few railroads have been forced into receivers' hands. That epoch of our railway building history seems to be practically closed. The tendency now is for the smaller and weaker competing lines to be absorbed by the larger, and so rapidly has this process gone on of late that it is not an exaggeration or without the bounds of truth to say that ten men practically control the railway traffic between the Atlantic and the Pacific, and two the traffic between the Mississippi and the Hudson. The result of this centralization of power is apparent in legislative halls, and will be even more so as the process goes on. It brings to pass vast economies in administration, more stable employment to those employees who are retained, more constant returns to those who have invested in the securities of the respective roads, and it can, if the controlling persons decree it, bring lower rates of transportation to travelers and shippers, providing the disposition of the officials be to give the public any share of the profit which comes from elimination of competition and resulting waste. Temporarily, of course, it results in the displacement of much skilled and unskilled labor, rendered unnecessary by economies in administration. It also leaves shippers and passengers at the mercy of the railway officials, and vitally affects the prosperity or decline of terminal cities according as the rates are made favorable or prejudicial to the interests of any given city.

The people of Massachusetts, and especially those of Boston, just now are deeply interested in the future relations of the Boston & Maine and the Fitchburg Railroads, and those of the Boston & Albany and the New York Central Roads. Their interest centers precisely in those aspects of the proposed consolidation which make the people of the country interested in the process of consolidation going on in the country at large. That Governor Crane by his influence has done a businesslike service to the state treasury by inducing the officials of the Boston & Maine Railroad to offer to pay \$5,000,000 for the state's holdings of the common stock of the Fitchburg Railroad, control of which the Boston & Maine wishes to secure, no one can dispute. A few weeks ago the same railroad only calculated to pay \$1,000,000 for the same stock, and the difference in its present offer is a partial measure of the state's good fortune in having a keen, fearless, masterful business man in the executive chair. But the larger questions back of these proposed deals are: What effect will it have upon the shippers and passengers of New England if the Boston & Albany passes into the hands of the Vanderbilts? What will be the effect

upon passenger and freight rates in the territory where the Fitchburg and Boston roads now compete if competition is done away with? What effect will the consolidations have upon the now rapidly increasing export trade from the port of Boston?

It is along these lines that the issue will be fought out in the legislature, which must give its approval to both consolidations before either can become fact. Certain it is that there will be much difference of opinion, and whatever the outcome the legislature should see to it that the admirable precedent established in dealing with the absorption of the Old Colony System by the New York, New Haven & Hartford is followed. The state must reserve the right of its Board of Railroad Commissioners to determine finally rates for freight and passenger service, and to prevent stock watering whenever citizens of the state feel aggrieved and petition the commissioners and demand their interference. In fact, in this policy of the state, which already has worked so admirably, is to be found a model for Federal supervision of interstate commerce. The Massachusetts commissioners have a degree of power that the Interstate Commerce Commission thus far has vainly asked Congress to give to it.

The Expulsion of Roberts the Polygamist

After several days of debate, notable for its fullness and frankness and its demonstration that the House still is a deliberative body, the House of Representatives last week, by a vote of 268 to 50, adopted the following resolution:

That under the facts and circumstances of the case, Brigham H. Roberts, representative-elect from the State of Utah, ought not to have or hold a seat in the House of Representatives, and that the seat to which he was elected is hereby declared vacant.

The resolution embodying the report of the minority of the House committee of investigation, which suggested that he be seated and then expelled, was defeated by a vote of 244 to 81. Mr. Roberts, who was permitted to argue his case at length before the vote was taken, after it issued a statement to the public asserting that he had been repulsed "by the House under a spasm of prejudice arising from misrepresentation and falsehood as to conditions existing in Utah," and that he would not seek re-election but let the incident close for the present. In this statement Mr. Roberts shows ill and good judgment: ill judgment in that he fails to see that he was expelled because of conclusive evidence as to his own lawlessness; and good judgment in that he realizes that the action of the House is one that represents a popular sentiment which is a permanent force.

Such articles as that of Mr. Rollin Lynde Hartt in the February *Atlantic*, such reports from Utah as come to the headquarters of the great Protestant denominations from their workers there, such evidence as was produced before the investigating committee sitting at Washington by witnesses brought on from Utah are not to be outweighed by the assertions of Mr. Roberts respecting the present loyalty of the Mormon Church and its deference to the organic law of the land and Christian sentiment. Events have proved that Joseph Cook, when he denounced the ad-

mission of Utah as a state, and Henry L. Dawes, then senator from Massachusetts, when he fought against it in the Senate, were right when they predicted that the Mormon leaders were tricking the nation. Nor does their deviltry stop with Utah. They hold the balance of political power in several of the adjoining states.

With Mr. Roberts spurned and notice served on Utah that such men as he cannot sit in Congress, attention will turn to the suggested anti-polygamy amendment to the Constitution, now before Congress as a bill, as yet unreported. Rev. S. W. Dike, secretary of the National League for the Protection of the Family, in his annual report just rendered, says of this matter that it presents certain difficulties which may or may not be decisive, but which are important and to be considered. They are these: the usual reluctance to amend the Constitution, the slow process by which it can be done, the possible embarrassment of the states from the surrender of their own control over polygamy or from a joint jurisdiction with the Federal courts, and the necessity of depending on the local juries in Utah and other polygamous states. Dr. Dike holds "that the localized assault upon the family in Utah and vicinity is much less dangerous than the insidious evils that keep our divorce courts and police busy. . . . Much as we need legislation, we need education and reformation far more."

The Interoceanic Canal

Reasons of high politics and reasons of trade make it imperative that ere long a ship canal across the isthmus connecting the North and South American continents should be constructed, owned and controlled by the United States, and yet be free to the commerce of the world in time of peace, and subject only to such limitations in time of war as now govern the administration of the Suez Canal by Great Britain. Nor is there much doubt but that Great Britain, if the Canadian dog would keep out of the manger, would consent immediately to the abrogation of the Clayton Bulwer Treaty, provided it was agreed by us that the canal should be administered on such liberal terms as outlined above. All happenings since we went to war with Spain have emphasized the need our navy has for such a link in the world's marine highways; and our export trade, increasing with leaps and bounds, clamors for the construction of the canal. But this great need does not justify hasty action by Congress, and the disposition at the present time to rush through the bill favoring the Nicaragua route is most reprehensible, in view of the fact that an expert commission from this country authorized by the last Congress is now on the isthmus, comparing the relative cost and merits of the two suggested routes, the Nicaraguan and the Panama. Rumor has it that control of the latter route has passed out of the hands of the French syndicate into the hands of an American syndicate. The bill now before Congress not only is deliberately planned to force the members to vote before they ought to or can do so intelligently, but it also is so worded that its very phraseology is sure to defeat the purpose in view. For it is so peremptory and overbearing in its provisions respecting the course to be followed in dealing with the Central American states, that

as the Costa Rican minister has pointed out informally, no ministry of his nation could live for a day that did aught but spurn the approaches of the United States when couched in such an overbearing tone.

Hawaii Fears the Liquor Traffic

A petition now before Congress, signed by many of the leading Christians of the Hawaiian Islands, deserves to be heeded by Congress and indorsed by the Christian people of this country, who can influence Congress to act right if they will but make their convictions known. The liquor traffic and opium trade are now prohibited in Hawaii, and there are stringent laws forbidding gambling. The important question now at stake is this, Will the organic law of the islands as it comes from Congress be equally hostile to vices which, if given license, will ravage the natives, the Oriental and European immigrants and the lower elements of the American population? It would be a shame if these islands—"a heritage of civilization due to the zeal and sacrifice of faithful American missionaries"—should, by becoming part of our nation, become less decent and civilized. Christian churches and organizations in this country will be doing effective work in conserving Christianity and civilization in our new possessions if they will cause resolutions on this subject to be sent to congressmen and senators.

Latest reports from Honolulu show that the bubonic plague is proving most deadly, and that the authorities in combatting it are resorting to the most drastic measures. Large sections of the Chinese quarter have been burned by order of officials, several thousand of the Japanese are quarantined, and among the whites there is a state of panic which causes them to offer immense sums for transportation to the United States. But shippers will not accept, knowing that they cannot secure permits to land in American harbors. Communication between the islands is at a standstill.

Britain's Pride Humbled

The Parliament of Great Britain met on the 30th, facing a crisis in the empire's history comparable—as the London *Times* admitted—only with the surrender at Yorktown and the issues that followed it. The campaign against the Boers, fought out in Natal during the past two months, has been an utter failure for Great Britain. Ladysmith, with its vast supplies of military stores and its troops led by General White, seems surely destined to fall into the hands of the Boers. The British losses by death and capture have been not less than 9,000 men. General Buller and his subordinates once more are south of the Tugela River, retreating from Ladysmith to the relief of which they proudly set forth two weeks ago inspired by Buller's watchword that the order for retreat would under no circumstances be given. The alternations of hope and despair in the hearts of the British people during the past week, as they first read of General Warren's assault and capture of Spion Kop, and then his withdrawal from the same, have torn heartstrings already strained to the point of breaking. At home there is sharp division in the Liberal party between the wing led by John Morley, who denounces the war, who would bring it to an end by

frank recognition of error and efforts at mediation, and the wing led by Lord Rosebery, who deprecates the conflict, assigns Great Britain's present plight to lack of scientific preparation for war, and insists that the empire is at stake and that the Liberals must stand by the ministry until the supremacy of Great Britain is demonstrated.

Certain it is that thus far the generalship of the British armies has been inferior to that of their enemy. Certain it is that a continuance of such reverses will tempt European Powers to harass Great Britain by assaults on her preserves elsewhere in the world. Dr. Leyds, diplomatic agent for the Boers, has had formal recognition from France and Germany during the past week and claims to have won promises of substantial aid in certain contingencies.

The campaign in Natal will be placed to Buller's discredit, and Generals Roberts and Kitchener from this time on will direct operations, probably changing the point of attack to the Free State and the Transvaal and letting Ladysmith and Kimberley meet with whatever fate the future has in store, the policy of protecting Natal for political considerations already having proved sadly costly to Great Britain. Military strategy from the first demanded that Great Britain should strike for Bloemfontein or Johannesburg and Pretoria. What the moral effect of the defeat of Buller and the fall of Ladysmith will be upon the Dutch of the Cape Colony remains to be seen.

The Orient, Its Politics and Trade

The Chinese minister to the United States, addressing the American Asiatic Association last week, said that he hoped that America in dealing with China would be civil and polite, giving due recognition to the Chinese code of etiquette and remembering that civility goes a long way in diplomacy as well as in other matters. He also intimated that if we continued our unfair restrictions upon the Chinese in this country, and excluded the Chinese from the Philippines, we need not expect China to give us trade favors. Would that we could add that such plain speaking was unpardonable. Unfortunately it was timely and in order.

News from Peking is conflicting, but there seems to have been another expression of authority on the part of the able, conservative empress dowager, who has forced the Emperor Kwang Su to abdicate and named as his successor Pu Chan, son of Prince Tuano. Reports from Peking indicate that this new whirl in the wheel of fortune has caused much agitation among the progressive element in China, and some excitement in Japan, where it is interpreted as a new move in Russia's game. The sensational reports about Russian-Japanese friction and the likelihood of war between those powers in the spring do not meet with corroboration in the *Japan Mail*, whether it be judged by its own utterances or its excerpts from the vernacular press. Thus the *Mail* in its last issue at hand, that of Dec. 30, said: "The sentiment of this nation towards Russia is much more liberal than many persons suppose . . . the theory that the two empires cannot work side by side in Korea finds little serious endorsement. . . . Railway concessions [in Korea] come to her people without

difficulty, and mining concessions are now looming on the horizon. The long and short of it is that Japan never felt less like fighting, or saw less reason for picking a quarrel with the great northern power!"

NOTES

The German Bundesrat has accepted the kaiser's naval bill calling for the gradual but ultimate building and equipment at an expense of \$183,000,000 of thirty-eight line of battle ships, sixty-five cruisers and smaller vessels in proper proportionate number.

Ruskin was buried in the Coniston Churchyard last week, his relatives declining the offer to inter him with due pomp and ceremony in Westminster Abbey. His death has made no such stir in England as it would have had he died thirty years ago, or at a time when Britons think of little else save South Africa and the reverses of their armies.

Governor Roosevelt's decision not to renominate Mr. L. F. Payn as insurance commissioner of the State of New York and the definite announcement that the place will be filled by Hon. Francis Hendricks of Syracuse marks the triumph of Governor Roosevelt in a long process of negotiation with the managers of the Republican Machine of the state, for which temporizing policy and his recognition of the Machine Governor Roosevelt is being sharply criticised by the *New York Evening Post* and the *Independents*, who dislike any tactics that approach opportunism.

Governor Roosevelt of New York, in a message to the legislature of that state last week, supplemented a report of expert engineers on the technical problems involved, with an endorsement of their recommendations that the state spend \$60,000,000 in widening the Erie canal so as to make it navigable for barges, the reason for this expenditure being the wanting rank of New York as a port, the rivalry of the superior Canadian canals from the Great Lakes to the Atlantic and the changed conditions of domestic and international trade, which make it imperative that the state should do something to guard its commercial interests.

The debate in the Senate last week on the Philippine issue was notable chiefly for the elaborate, reasoned speech of Senator Ross of Vermont, formerly chief justice of the state, in favor of the contention that the new possessions are not parts of the United States as yet and hence are not governed by the Constitution, even though subject to the authority of the United States. Only by act of Congress can these rights be conferred upon inhabitants of the islands. "The Constitution, of its own inherent force, cannot extend itself over such territory or to such persons," is the essence of Senator Ross's argument. Senator Ross pleaded for the creation of a separate department of the Government to take under its supervision the task of governing these outlying dependencies.

Theodore Bacon, who died in Rochester, N. Y., Jan. 21, at the age of sixty-six, was a son of Rev. Dr. Leonard Bacon, and was gifted with a generous share of the genius and peculiarities of the famous Bacon family. He graduated from Yale in the class of 1853, served with distinction as a captain through the Civil War, in the Seventh Connecticut Volunteers, and since 1865 has resided in Rochester, where he attained high rank as a lawyer. A Republican till 1872, he then became an Independent in politics, and in 1886 ran for Congress as a Democrat, but was unsuccessful. In 1888 he was a candidate for governor of the Citizens' Union party. He wrote occasionally for the *Atlantic*, the *Nation* and other periodicals. Yale gave him the degree of LL. D. in 1896. He was at one time prominently mentioned for the bench of the Supreme Court of the United States. He was a prominent member of the Presbyterian Church.

In Brief

It is sunlight that makes shadows.

Every day's work is work for God.

Loving enemies is impossible until we remember that God loves them.

The *Baptist*, the leading English journal of the Baptist denomination, is out with a plea for organic Baptist union.

The Christian churches of California are facing a renewal of clamor for taxation of church property, and are already organizing so to amend the organic law of the state that this peril shall not always hang over their heads as it now does.

Beginning this week, we shall substitute for the Old English type in which our *Closet* and *Altar* prayers have been printed from the beginning a plainer lettering. The type hereafter to be used is similar to that in our new book compiled from *Closet* and *Altar*.

Once more the City Missionary Society of Boston rounds out a prosperous year, its receipts aggregating more than any year of its history except two, when legacies were abnormally large. If we ever have a Congregational Missionary Trust in this country, Mr. Waldron ought to be as high up in authority as third vice-president at least.

The new pastor of the Brick Presbyterian Church, New York city, Rev. M. D. Babcock, went back to Baltimore last week and addressed a congregation of Jews in the leading synagogue of the city. Two months hence the leading Jewish rabbi of Chicago comes on to Boston to address the Young Men's Congregational Club. The world moves.

"I have reached this decision after earnest and prayerful consideration, because it seems to me this is the work which God calls me to do." A model letter of acceptance of a great trust—no gush, no promises in fulsome language of large achievements. Thus Miss Mary E. Woolley informed the trustees of Mt. Holyoke that she will heed their summons to its presidency.

The editor of the *Year Book* has received one report only, and that from a quarter never before reported. The prompt scribe in this case is Rev. H. Hammond Cole, the pastor of the only Congregational church in Alaska, that at Douglas. The reporter adds that there may be a second church in Alaska by this time, as Mr. Wirt hoped to organize one at Cape Nome, 2,000 miles from Douglas.

There once was a time when the *Popular Science Monthly* and its readers swore by John Fiske. Now that he is growing religious, theistic and using terms anthropomorphic, and contradicting in *Through Nature to God* what he wrote in *Cosmic Philosophy* they cast stones at him. Witness the January and February numbers of the *Monthly*. It must be hard—for the *Monthly*, but Mr. Fiske can stand it.

The late Lord Sherbrooke used to tell a good story at his own expense. He was playing croquet one day with a bright little girl, and she addressed him thus. "They say you are a great statesman, but I don't think you can be by the way you play. You make very good strokes sometimes, but you never can keep your balls together." Here is a hint for others than statesmen as to the importance of concentrating efforts.

The executive committee of the Home Missionary Society has invited the directors of the other five Congregational benevolent societies to meet in Hartford, Feb. 6, to consider the subject of the federation or consolidation of these societies. Any persons who may

have suggestions or plans in mind which will throw light on this important question should communicate with the officers of some one of the societies before that date. No doubt such suggestions will receive due consideration.

A zealous Baptist is endeavoring to induce the legislature of Massachusetts to revoke the edict of 1635 banishing Roger Williams, which moves the *Springfield Republican* to say, slyly:

The edict banishing Roger Williams can well be rescinded when Mr. Williams asks that it be done. Meanwhile let it remain. It belongs there, like the wart on Cromwell's nose.

The House has refused to listen to this Baptist's appeal, and takes the position of the *Republican*.

The American Tract Society has a noble record as a missionary institution through the press and colportage. It has preached the gospel by the printed page in 153 languages and dialects, and is still carrying on its mission with success. In some lines its work is especially needed now. For example, its lists of Spanish publications includes the largest collection in the world of evangelical literature in that language. The society's conditions and immediate needs are stated on another page. Owing to peculiar circumstances, apparently not within the control of its directors, it is imperative that its floating debt of \$200,000 should be provided for. We earnestly hope this may be done. The society has yet a great mission, and it ought not to fall or be hampered in doing it.

The offer of prizes for essays on missionary topics, made by a friend of the American Board, is meeting a cordial response all over the country. Inquiries are coming by every mail with requests for material which will aid in the preparation of the papers. The committee on the essays from pastors consists of Rev. Dr. James G. Johnson of Connecticut, Mr. Edward F. Cragin of New York and Rev. Dr. Sydney Strong of Illinois. It is particularly gratifying that so many young people in the Sunday schools are asking for material that they may write on What Young People Have Done and Can Do for Foreign Missions, also upon the History of the Missionary Work in India or China. Circulars giving full particulars of the offers may be obtained of the American Board. A prize of \$150 is offered for the best essay from pastors, and one of \$25 for the best essay from Sunday school scholars, while there are several lesser prizes.

Pencilings

BY A PERIPATETIC

Seven years ago last week Phillips Brooks died. The world still awaits an adequate biography of him, and his statue in bronze by St. Gaudens will not be erected for some years to come. There are, however, a few memorials of him in bronze or marble, brick and stone that promise to endure. One of these—the Phillips Brooks House at Harvard University—was dedicated last week and thrown open to the student body as a center for the religious and philanthropic life of the venerable university. It will be a domicile consecrated to charity, piety and hospitality, three of the great traits of the Harvard alumnus whose name it bears.

I was not present at the formal dedicatory exercises in the afternoon, held in the house itself, but I was fortunate enough to be present at the meeting held in Sanders Theater in the evening, when Bishop Lawrence, Drs. George A. Gordon and Charles Cuthbert Hall, Rev. Endicott Peabody of the Groton School, Prof. F. G. Peabody and President Eliot paid their tributes to the great man whom they had loved either as college mate, collaborator in the ministry or as friend.

In so far as they appraised the character of the man Brooks it cannot be said that they said anything strikingly fresh or new, but that such men, after the lapse of seven years, should speak in such superlative terms as they used of the permanent influence upon their characters of Phillips Brooks's example and teachings was proof positive of his greatness. His is an influence that abides.

Bishop Lawrence said that Brooks's friends, whenever they get together around the dinner table or by the fireside of the club, as inevitably drift into talk of Brooks and what he was to them as does the needle inevitably turn to the north. Dr. Gordon emphasized the work that Brooks did in teaching both Trinitarians and Unitarians of New England how sterile was their literalism and their rationalism and how impotent these were to meet the needs of the time. By his incarnation of the spirit of Christianity and his breadth he put the formalists in both camps to open shame. Dr. Cuthbert Hall, as a Presbyterian liberal, now on the board of preachers at Harvard, paid a frank tribute to the virtues of the type of religion which Harvard's individualism and comparative indifference to traditionalism breeds, and he held that in Brooks men who knew him had seen a man who showed more perfectly than any other man of his time that perfect blending of religion and morals, that correspondence of a true religion and a pure life, which is the ideal of humanity. President Eliot rates Brooks as greater as a man who could talk with God face to face than as a preacher to men. He says that he never knew a man who approached him in the naturalness and greatness of his conversation with God. "And, young men," he said, "do we always realize what it means when human soul ventures to approach its Maker and hold converse with him in prayer? It is the most incredible effort of the human mind, the supreme effort of the human intelligence." He pointed out that all of Brooks's work was mixed with the spirit of liberty, and he urged Harvard men to imitate his example.

Bishop Lawrence in his remarks let it be known that the forthcoming biography of Brooks by Prof. A. V. G. Allen would reveal depths of character and ranges of love in the great man which even his most intimate friends never suspected, he having kept a journal in which, from early youth, he recorded his soul's inner life. Rev. Endicott Peabody told how when Brooks visited the Groton school, on one occasion, a boy sought him out and asked the privilege of shaking his hand. "I would rather have that boy shake hands with me than be summoned before King William of Germany," said Brooks.

It was a noble meeting. The speakers, the audience, the theme were superior. Sectarianism was banished. The lesser paid homage to the great, and the student body had convincing proof that Christianity can be catholic.

The Phillips Brooks House, a picture of which adorns our cover page, was built with the offerings of 559 subscribers residing in twenty-nine states of the Union, in China, Japan, Turkey, France, England and Belgium, men who had been bettered by Brooks's influence. It cost \$65,000 and has an endowment fund of \$10,000. It shelters the Y. M. C. A. and the Protestant Episcopalian, Unitarian and Roman Catholic organizations of the university. It has a fine parlor, library and lecture-room, dining room, kitchen and audience-room. Its occupation marks a new epoch in the history of religion at Harvard.

I am glad to see in *The Christian Register* a suggestive editorial on The Case Method of preparing clergymen for their life work, the editorial being based on an article in the *Boston Medical and Surgical Journal*, in which The Case Method of Teaching Systematic Medicine is described. The writer in the *Register* urges precisely the same views respecting preparation for spiritual diagnosis which I ventured to hint at last week.

The Work of the Red Cross in the Philippines

By Peter MacQueen



RED CROSS HOSPITAL ON CORREGIDOR ISLAND

When the City of Pekin, which was the first American transport to sail from San Francisco for Manila, left the United States, the people of California were greatly interested in providing comforts for the soldiers. The towns in the vicinity of San Francisco wanted to join with the Red Cross Society of that city; and so a Red Cross Society for the State of California was organized. The leading towns and cities represented were San Francisco, Los Angeles, Sacramento, San Raphael, Berkeley, San José, Alameda, Fresno and Sausalito. Mrs. Willard D. Harrington of San Francisco was elected president and the other officers were prominent people of California.

For a considerable time it was impossible to send nurses to the Philippines because the Government thought the transports were not comfortable enough for women. But in August, 1898, permission was granted and twelve nurses, six men and six women, were sent to Manila by the California Red Cross Society. General Merritt was entirely in sympathy with its work. The first two agents that had been sent were Mr. C. M. Waage and Mr. Lewis, both trained Waldeck nurses. These two men had been placed on board the Pekin after the steamer had started from the harbor. They were told to do their best and work in harmony and sympathy with the government officials and particularly with the surgeons in charge, not taking one step without the entire approval of the same. Their first report was satisfactory. In the first thirty-eight cases of typhoid fever treated by the Red Cross only one man died. When the twelve nurses arrived in August they were placed in charge of the Red Cross Hospital at No. 5 Concepcion, Manila.

When the smallpox broke out in Manila Dr. Hart, one of the Red Cross men, offered to take charge of smallpox patients, there being no surgeons or nurses ready for such disagreeable conditions. Dr. Hart did admirable and heroic work, being isolated for five weeks. He received highest commendation from the

officers of the army. Mr. Waage often accompanied the expeditions with General Lawton, and I have seen him carry as many as twelve men from the battlefield in one day. When we took Guitiño Bridge we found a poor Filipino soldier whose leg had been broken for three days. I shall never forget the kindness of Mr. Waage and his companion to this sufferer. They cut down boughs of plantain trees and built a hut over him to shade him from the broiling sun. Then they worked over him to revive his lost vitality, and after two hours resuscitated him enough to permit an operation, which saved his life. The look of surprise on the young Filipino's face was interesting to behold. It was pathetic to see the Filipino wounded cling to Waage when he would try to get away to another part of the battlefield.

In Manila the nurses had a building adjoining the hospital. Servants were secured from the natives. The nurses had as their work the caring for the sick. When they appeared in the hospitals they were greeted with kindest words by the soldiers. One man from the regulars said, "I felt like getting on my knees to them for the work they did and the lives they saved." A Western volunteer was heard to utter from his cot, as these kind nurses came, "I am sure now that I will again get back to health." One of the most Godlike of benevolences was this Red Cross work in the war of the far-off land. About \$10,000 worth of supplies and medicines were sent out in one year, August,

1898-August, 1899, on different steamers. The army physicians said that these supplies were admirably selected. Many of the Red Cross articles were so useful that the doctors wished to know where the patents for them could be secured, especially a surgical shirt, which was a new accessory in caring for the sick.

The State of California did most of the Red Cross work for the first year of our occupation of the Philippines. Colorado and other states were, however, well represented toward the end of that period. The greater part of this money was secured around San Francisco and from the towns and hamlets of California. The children of San Francisco gave up their earnings for the soldiers' sake. After school the children brought bags containing coins for the Red Cross Society; most of the coins were five and ten cent pieces. One little girl brought \$2 in five-cent pieces which she had been saving for two years. It was in a tiny, worn-out bag. On being asked if she wished back this simple purse, she replied, "No, let it go to the soldiers as well as the money."

Father McQuade, writing to the Red Cross women of San Francisco, said, "The California Red Cross people have done excellent work in the Philippines; and if it be consoling to their friends at home, let it be known that the sick and wounded soldiers have received many tokens of comfort and kindness through the agency of your society. Everybody has done his duty, the medical staff, the nurses and Mr. Waage, your agent. The regimental hospital at Ermita was a model in its way, and could not be more healthfully located."

The Red Cross work was pursued in the First Reserve hospital in Manila, the Second Reserve Hospital at Ermita and the convalescent hospital on Corregidor



PAO CHMISTRY
The first Memorial Day in the Philippines

Island. The chaplains of the army work in sympathy with the medical corps and the Red Cross Society. Chaplain Pierce of the First Reserve Hospital is one of the men whom the country should honor. Dr. Pierce, an Episcopal divine from Philadelphia, has charge of the burial of the soldiers. During last summer the average number of burials a day was five or six. By the month of August we had filled three cemeteries with our dead, the cemetery at Battery Knoll, the old Paco Cemetery and the soldiers' burial ground at Malate. Chaplain Pierce told me that no soldier was buried without the honors of war. Their graves are carefully marked and numbered so that their relatives will be able to identify the remains of their heroic dead. About 1,400 dead lie there in Luzon.

In Somerville the other day I met an aged man who told me that his son had died in Manila, and he showed me a complete record of the young man's death, of the place where his grave was and of the intention of the Government to bring the remains of the soldiers home some time in the future. This fall more chaplains and more Red Cross workers have gone out to the Philippines carrying with them the gospel of benevolence—the very heart and core of the work of Jesus Christ. Our sick and wounded in the hospitals throughout the archipelago are most tenderly cared for. In fact, so well are the provisions made for them that General Otis himself has stated that many of the men would rather be in the hospitals than the barracks. This may be true of the barracks, but it is not true of the men who have a chance to fight. When the war broke out last February many of our sick men left their beds in the night time, breaking the rules and forcing their way past the guards in their eager enthusiasm to be in the fight.

The Red Cross nurses received no compensation but transportation and maintenance. These self-sacrificing Christian men and women bring the inestimable gifts of gentle, careful, home-like treatment to the edge of horrid war. It is a great mark of our times that the horrors of war are so mitigated by the spirit and sweet reasonableness of Jesus Christ. In no age have the sick and wounded of both sides in a war been treated with such marvelous gentleness as have been the American and Filipino sufferers in this war. The true spirit of Jesus is moving in the midst of the years, and out of the clouds of gloom and conflict there shall issue a higher peace and truer independence than the Filipinos ever yet have dreamed of. The day may not be far distant when the canon shall be melted into an implement of husbandry and men shall work and help each other all along the line.

When the war drum throbs no longer, and the battle flags are furled,
In the parliament of man, the federation of the world.

The world must be growing better. Secretary Dike of the National League for the Protection of the Family, in his annual report, just issued, tells "of an unusual fact, the receipt of postage stamps from applicants for information and printed matter." Many a letter sent to a busy and not over rich expert for advice or information lacks even the wherewithal to pay return postage.

Beloit Honors Her Sons

The trustees of Beloit College, at their winter session, conferred the degree of D. D. upon Rev. Henry Burton of Liverpool, Eng., of the class of 1862. They also gave Prof. H. M. Whitney, late professor of English literature, the degree of Doctor of Literature and passed an appreciative minute concerning his long service in the college. He is now in charge of the Public Library in Branford, Ct. They also decided to establish a summer school at Madeleine Island for the study of the natural sciences. The headquarters of the school will be the "Old Mission," famous for the work done in it for the Indians under the auspices of the American Board. One of the interesting events in the college life was the celebration, early in January, of Prof. William Porter's eightieth birthday. He has taught Latin in Beloit for forty-eight years and is as fresh and youthful as ever. Each of the classes surprised him with gifts. Chapel exercises were conducted with reference to the day, and in the evening the faculty presented him their congratulations and gifts. No man has been more popular with the students or more faithful or successful in his instruction. With him there is no sign either of mental or physical weakness. The continued prosperity of the college renders the financial problem somewhat difficult. But the trustees are hopeful and are considering ways and means for increasing the endowment in proportion to the need. Within the next five years \$1,000,000 should be added to the college funds.

Lectures and Addresses at the Seminary

Rev. W. F. McMillen of the S. S. and P. S. has just given a short course of lectures on the Sunday School and the Kingdom. He pointed out the relation which the pastor holds to the Sunday school and spoke of the organization of the school in the twentieth century. The same course will be repeated early in February before the students of the Oberlin Theological Seminary. The lectures by Professor Curtiss on Syria and Palestine are given at the rate of two a week and continue to attract and interest many in addition to the students, for whose sake they were specially prepared. The lectures show how carefully the professor explored the Holy Land and what treasures of information he gathered. President Harris of Amherst visited the seminary Jan. 23 and made a brief address to the students. He was in the city as the guest of the Amherst alumni, who gave him a hearty welcome at their annual banquet Monday evening. The Student Missionary Band has begun a course of six studies on medical missions. The first was led by Miss Fensham, dean of the American College for Girls, Constantinople, at present a student in this seminary. At the students' conference in the Commons, Jan. 27, Rev. D. W. P. Bliss of the Church Social Union lectured on The Christian Social Movement in England.

New Departure in City Missions

At its last meeting President Curtiss called attention to the necessity of modifying the work of the city missionary society from time to time in order to serve the best interests of the field. Some of the churches which have done good work are not now gathering harvests which justify the cost of sustaining them. It is possible that some of these churches should be consolidated, that institutional features should be added to the work of others, while far more attention than hitherto should be given to the establishment of new churches in regions where they will not only be self-supporting, almost from the first, but contributing churches also. Committees were appointed to study the subjects presented and to see what steps can be taken to secure practical results. It would not be surprising if, as the outcome of this new study of the field, the location of some of our churches were changed, consolidations made, efforts put forth to ren-

From the Interior

der some of the decidedly mission churches more attractive. It is certain that new fields will be found and entered. The directors were never more hopeful than at present. They have abundant reason to be grateful for what has been done, and gladly give their support in money, time and personal effort to the superintendent who has served so efficiently from the first.

A Glad Year in a Large Church

The review of the work of 1899 by the Central Church, Galesburg, Ill., at its annual meeting made the 550 present more than happy. A year ago Dr. Vincent began his ministry in Galesburg. The church had been formed out of two churches which had stood within a stone's throw of each other for more than a generation. A new and costly edifice had been erected and was not entirely paid for. The members of the two churches, though sincerely desiring the union, had not yet been assimilated. But there was an honest purpose on the part of all to minimize disagreements, look difficulties in the face and conduct the church in strict accordance with New Testament principles. There has been no lack of enthusiastic workers. The year began with a membership of 678. During the year twenty-eight were added on confession, forty-two by letter and fourteen by student fellowship. Jan. 1, 1900, there were 706 names on the roll. Jan. 7 sixteen joined on confession and fourteen by letter. At least forty others have recently commenced the Christian life and will soon make open confession of their purpose to serve Christ. The capacity of the audience room has often been fully taxed. The Sunday school averages nearly 600. Financial burdens have been borne without complaint and in such a way as to have reduced the debt on the building about \$4,700. The deficit at the beginning of the year has been made up. The entire expenses of 1899 were \$17,471, of which \$3,483 were for benevolence. The coming year, while home expenses will not increase, it is intended that gifts for outside objects shall be much larger. Special efforts have been made to secure the attendance of strangers and of those who had no church home, and with the result of having a larger evening than morning congregation.

Pruning Church Rolls

For months Plymouth Church, Chicago, has been trying to discover the residences of all persons whose names are on its books in order that only those who are interested in the work of the church, are willing to attend its services and seek its prosperity may be retained in fellowship. Already over 350 names have been dropped. The daily press seems to think that such action is unusual. Even Pastor Haynes is reported as if he believed his course a departure from established custom. The fact is nearly all our churches have been in the habit of purging their rolls every year. The Third Presbyterian Church, at the beginning of Dr. Withrow's ministry, dropped the names of more than 1,000 persons. Every year since the roll has been carefully revised and other names dropped. The habit of revision has been followed in the First and Union Park Churches for more than a score of years. Probably there is not a church in our denomination in the city where this has not been the custom. This ought effectually to dispose of the charge that all the churches are loaded up with dead wood, and are not more than half as strong as the numbers reported would indicate. That the churches are sadly in want of more spiritual power is true, but it is not true in the case of many that those in charge are in the habit of reporting a larger membership than the facts warrant.

Chicago, Jan. 25.

FRANKLIN.

All life is from the one Source of Life, and in this sense it is that life is divine.—Trumbull.

A Few More Incidents About the Many-Sided Moody

Gleaned at First Hand From Authoritative Sources

One of his Boyhood Jokes

BY EDWARD KIMBALL

D. L. Moody was always full of fun. He saw the comic side of things and as a boy enjoyed putting practical jokes upon any one whom he well knew. In the rear of his Uncle Samuel's retail shoe store in Boston was a cobbler's repair kit—seat, tools, awls, etc.—and the seat was, as usual, a piece of leather concavely shaped downward at its center—the edges of the leather being nailed firmly to the wood all around.

One day the workman on this saucer-shaped seat felt it becoming uncomfortably damp, then really moist. He rose and saw a damp spot on the seat. Supposing that a few drops of water had been accidentally dropped upon the seat before he sat down to his work he folded an old newspaper and placed it and sat comfortably down to resume his work. But the moisture seemed strangely persistent. Rising again he found the paper becoming soaked with water and he stood perplexed, his hammer in one hand and the soft, wet paper in the other.

Looking this way and that in his perplexity, he soon heard a half chuckle, half snicker, which could no longer be repressed, and there behind the door was the country boy, learning how to be useful in a city shoe store, as he really and rapidly did, but taking his fun as he went along. He had placed a shallow dish of water close up to the under side of the center of the leather seat, which only touched the water when the weight of the occupant was upon it, so three or four small awl holes served his purpose for that time.

His Reception by Mt. Vernon Church

Much has been said concerning the rebuff which Mr. Moody met with when he presented himself for admission to Mt. Vernon Church, Boston. Dr. Buckley, in his admirable review in the *New York Christian Advocate*, gives what we believe to be the correct version of the case. He says: "When Mr. Moody appeared for examination he was eighteen years old. He had only been in the Sunday school class a few weeks. He had no idea and could not tell what it was to be a Christian; even when aided by his teacher, whom he loved, he could not state what Christ had done for him. The chief question put to him was this: 'Mr. Moody, what has Christ done for us all—for you—which entitles him to our love?' The longest answer he gave in the examination was this: 'I do not know. I think Christ has done a good deal for us, but I do not think of anything particular as I know of.'

"Under these circumstances, as he was a stranger to all the members of the committee, and less than a month had elapsed since he began to give any serious thought to the salvation of his soul, they deferred recommending him for admission to the church. But two of the examining committee were specially designated to watch over him with kindness and teach him 'the way of God more perfectly.'

"When he met the committee again no merely doctrinal questions were asked of him, but as his sincerity and earnestness were undoubtedly, and he appeared to have more light, it was decided to propound him for admission. About eight years after this, and when Mr. Moody had become prominent as an evangelist, he expressed his gratitude to one of the officers of the church for the course pursued, and said his conviction was that its influence was favorable to his growth in grace. He also said he was afraid that pastors and church officers generally were falling into the error of hurrying new converts into a profes-

sion of religion. To a person of our acquaintance Dr. Kirk himself referred with the deepest grief to these imputations upon the church, and declared them to be without foundation in truth, as well he might, for if there ever existed a man in New England who was free from the spirit of 'staid and stiff New England orthodoxy,' it was Dr. Kirk."

As a City Missionary

BY GEORGE C. NEEDHAM

In the work of soul-winning Mr. Moody's utter recklessness of propriety oftentimes embarrassed those associated with him. Once, during a walk in Chicago from his house to the noon meeting, we encountered three heavy swells, gamblers of the higher grade. Silk-hatted, diamond-studded, well-groomed, they jocosely saluted "Father Moody," with accompanying winks and nods. Facing them he briskly responded, "Glad to see you, gentlemen. Am on my way to noon meetin'. Let me introduce my friends, Mr. and Mrs. Needham. Mr. Needham is an Irishman; he knows Christ and he'll tell you about him." Then, turning to me, he added, "Needham, tell these men how to be saved, and be sure to bring them to meetin'. Gentlemen, I'll see you there," and he was off before the gamblers had time to reply.

Mr. Moody had common sense ideas of prayer. The Farwell Hall was burned. At our meeting he pleaded for \$60,000 to rebuild this Y. M. C. A. home. After several prayers a prosperous merchant joined in supplication. He had scarcely ended when Moody jumped to his feet and directly addressed the brother. "Mr. —, you have been prayin' for \$60,000. Now you can answer your own prayer. You give us a check for that amount. It won't hurt you. Don't mock God and ask him for money when he's given it to you already. Brethren, when we can answer our own prayers, let's do so. God will take care of us and use us, an' we shall be a blessing to the world."

Mr. Moody was a great sponge. He lacked method in study, but he gathered from every quarter and stored his memory with apt quotations, striking similes, incidents and anecdotes. As his mind passed through the processes of assimilation it came forth freshly minted with his masterful individuality, every sentence crisp, homely, full of power and refreshingly ungrammatical.

One of his methods for study I may here illustrate. He had been in Minnesota attending a convention. Having returned late on Saturday night, he had no time for preparation for his promised Sunday morning talk on Peter. After breakfast he summoned us around the table with our Bibles. He then questioned each one on Peter—his call, his character, his temptation, his denial of Christ, his restoration, etc. Each answer was written down in large hand until about a dozen sheets were filled. The mode of procedure was interesting and lively. "Now, Mrs. N—, what about Peter? What kind of a man was he? Where is that text?" "Mrs. M—, what was Peter's weakest point? What made him different in character after the resurrection?"

"Mr. N—, did you ever preach on Peter? Give us your points. Have you a good story to illustrate," etc. He was quick to seize every thought or word which would catch the ear. He liked spice and used it liberally. "We must wake 'em up," was his battle cry. Then away to the church with his sheets, which he spread on the pulpit while he poured out of brain and heart, thought and feeling during the half-hour sermon. My wife was present on that occasion and reported that,

while it would be considered a raw production among *dilettante* sermonizers, it proved a masterly presentation of Peter's character and gave the missionary basis for a tender appeal to backsliders. With pathos and tears he urged his hearers to keep close to Christ.

Two Characteristic Acts

From a paper on Mr. Moody recently read, by H. S. Pomeroy, M. D., before the Men's Club of Central Church, Boston, we take the following:

When Mr. Moody had been working about a week in one place he had occasion one day in going from one part of the city to another to pass through the Jewish quarter. The school children swarmed in the streets. They immediately recognized Mr. Moody, and began running after him, shouting, "Mr. Moody, Mr. Moody!" Some caught his hands, some gave him shy glances, others smiles. He spoke to one, took the hand of another, patted the cheek of a third, and it was hard to tell which was happier, he or the little Jewish crowd. Passing out of the quarter one of the committee said to him, "Mr. Moody, what is going to become of the Jews?" Quick as thought came the reply, "Why, they are going to look on him whom they have pierced, and they are all going to believe in a minute."

In 1890 one of Mr. Moody's converts, who had given him \$250,000 for the boys' school at Mt. Hermon and who had, by the doctor's help, been held up in bed and his hand guided while he signed papers for another \$50,000, greatly desired to see the great evangelist once more. Mr. Moody wrote to know if the doctor thought the patient might be seen for a few moments. Receiving a favorable reply, he went to the house and said: "Doctor, I will not stay in his room longer than you think he is able to bear. I'll have a few words with him, and then I would like just a word of prayer before I go. You watch him and motion to me when you think I'd better pray and go." This was agreed. When the signal came the conversation was broken off, and in three minutes Mr. Moody was out of the room.

Mr. Moody and the Press

BY WILL C. HOWLAND

It was my privilege to sit at the reporter's table at several of the Northfield conferences and to report many of Mr. Moody's addresses in large cities. He realized the power of the press as few other men do, and it became a part of his work in spreading the gospel to treat the reporters with courtesy. He never ran to the papers with personals, as many lecturers and ministers do. The papers ran after him. This demand of the press was not periodic; it was constant. Moody was not a fad. Reporters, to some of whom a religious enthusiast was repulsive, always felt honored to have an assignment to interview Moody.

Last winter Mr. Moody was holding meetings in Carnegie Hall in New York city. The hall was packed, and the audience was in the midst of a hymn. He saw two reporters, who had worked their way through the crowds and were standing in front of the platform, looking for the tables usually provided. He walked over to them and said he would have some tables in a few minutes. He beckoned to the organist to stop and the precentor to drop his hands. Then he called out to the ushers in the back of the hall: "Won't some of those ushers down there bring some tables for those reporters to work on. While I only preach to a few hundreds in this hall, they can preach the gospel

to thousands who never saw the inside of this beautiful hall, and we want to do everything we can for them."

At another time, while Mr. Morgan was speaking from the platform in Northfield, Mr. Moody interrupted him in the midst of a stirring sermon. He was describing a characteristic, and he said it was best illustrated by the French word *ennui*. "What's that mean?" asked Mr. Moody. "Don't speak French from this platform; we want only English, so these reporters and the people can understand."

Those who distributed the hymn-books almost always overlooked the reporters. Mr. Moody gave out a hymn, and the organ had begun to play the first few bars of the tune. "Wait a minute," he shouted to the organist. "Will Mr. Smith bring some of those hymn-books and give them to these reporters? We want everybody to sing." Neither did he forget the reporters when the collection was being taken up. Once at Northfield he made a plea for putting literature in the prisons. While the chorus was rendering musical selection the baskets were being passed. One by one the ushers brought the baskets and put them on the platform. When the last one came up Mr. Moody, pointing to him, said: "Mr. Jones, won't you pass that basket around among those reporters? We want to give every one here a chance to give something."

While Mr. Moody was always willing to gratify the wishes of the representatives of the press as long as he could use them for the good of the cause, yet he never would pose for an artist from a newspaper. He said to one of these photographers once: "No, I can't let you take my picture, as that would be preaching Moody and not Jesus Christ." In his preaching he had the reporters in mind. When he made a plea for people to take a stand, he would not infrequently point to a reporter at a table and say, "Are you a Christian?" In this way several reporters were led to accept the Saviour.

One of His Availing Prayers

The late Mr. William Reynolds, wishing to make no mistake in the selection of a pastor for a mission church in Peoria, Ill., went to Chicago to confer with Mr. Moody. After he had told his errand, Mr. Moody replied: "I don't know the man for you, but God does. Let us go and ask him about it," and he led the way into the daily prayer meeting room, and, falling upon his knees, he talked to God as only D. L. Moody could. He asked him to direct Mr. Reynolds to the right man, and pleaded for special guidance. Mr. Reynolds followed with an earnest prayer, and these two men walked out into the street expecting an answer. They had gone but a few blocks when they met a friend. Telling her of their need, she replied: "I know the very man you want." Mr. Reynolds went to see him, and he went to Peoria and was wonderfully blessed in a pastorate of nineteen years. Broken in health, he then left Peoria, and for twelve years Rev. John Weston served in other fields. He was then recalled to Calvary Church, and is now filling his old place with great acceptability. This historic and successful church owes much to that prayer of D. L. Moody.

MRS. WILLIAM REYNOLDS.

His Love for Children

The wife of the editor of the *Nantucket (Mass.) Inquirer and Mirror* once took her little boy to a Moody and Sankey meeting in San Francisco. Mr. Sankey sang a hymn, and as Mr. Moody was about to speak the child spoke out loud, saying: "I wish that man would sing again." Mr. Moody said to Mr. Sankey, "The baby wishes you to sing again," and another hymn was rendered. At the close of the meeting Mr. Moody came to the child, took him in his arms and slipped a

silver coin into his little red mitten. The mitten and the coin are still preserved, and the death of the wonderful evangelist brings this story to light to be compiled among the numerous incidents in the life of Mr. Moody.

His Direct Approach to Men

Bishop McCabe, in the *Northwestern Christian Advocate*, relates this incident:

Once he came home giving a glowing account of a great revival he had held, in which over 300 souls had been converted. He told me that when he had got to the town and had held a meeting or two he found that everything seemed to be cold and damp, with no interest whatever in spiritual things. One day he started out of town to take a walk in the country. Approaching a beautiful house he stopped and went in, and, though an utter stranger, rang the bell. The gentleman who owned the house came to the door. Mr. Moody went with him into the parlor and, addressing the gentleman, said: "I was just passing and saw your beautiful home, and was wondering whether the owner of it had a home in heaven, and thought I would come in to see." That night that man was in the meeting and gave his heart to God, and the work there began and continued with great power. D. L. Moody, in his earnestness and industry, furnished an example to all the ministers of the country. He aimed at large things and would ask for 10,000 conversions, and many times he saw the desire of his heart realized.

In and Around Boston

An Excellent Record

Pres. Richard H. Stearns was in the chair at the annual meeting of the City Missionary Society last Monday. Treas. S. F. Wilkins reported that the receipts, including a balance of \$5,716.22 on hand at the beginning of the year, had been for all purposes, missionary and charitable, \$50,966.12.

The annual report of the board of directors, presented by the secretary, Rev. D. W. Waldrup, showed that there had been in the service of the society during the year twenty-two missionaries, one more than the average number for the past ten years. The labors and results, so far as they can be presented in tabular form, have been:

56,581 visits to 20,926 families.

605 copies of the Scriptures and 82,087 religious papers distributed.

288 persons induced to attend public worship.

785 children gathered into Sunday schools.

1,506 meetings held.

Employment secured for 426 persons.

7,879 garments given to the poor.

Peuniary aid afforded to 1,335 families.

37,370 street car tickets and 3,820 harbor tickets distributed.

6,338 persons enjoyed a day's vacation or a visit in the country.

913 families remembered at Thanksgiving.

The Easter and Christmas missions continued their kindly ministrations.

Many interesting incidents in connection with the work of the year were presented, testifying to the faithfulness of the missionaries and the value of their labors.

The Young Men's Congregational Club

Admiral Sampson and Rev. Dr. Lyman Abbott were the speakers at the meeting of the Young Men's Congregational Club last week, the admiral telling the diners certain interesting facts respecting the Battle of Santiago and why the difference in loss of life in the two fleets was so great; and Dr. Abbott setting forth the principles which should govern the United States in its colonial policy. These he holds are four: first, that the government should exist for the benefit of the governed; that it should be a government tending toward self-government; that it should provide immediately for free popular education; and for complete religious liberty. If these principles are adopted he has nothing but confidence in

the outcome—one blessed to those who administer the government and those who are governed. The discussion of the topic, How Far Shall the Teachings of the Fathers of the Republic Guide Us in Our Present Situation, was one in which all the sentiment favored proper liberty of action to meet new conditions and new needs.

Penal Aspects of Drunkenness

This important theme was considered at the Ministers' Meeting by experts. The principal speakers were members of ex-Mayor Quincy's special Committee of Fifty. Mr. John Koren opened the discussion by showing how Massachusetts has stultified itself in relation to the drunkard. In Boston from 25,000 to 30,000 are arrested annually to free the streets. Few care how these are afterwards dealt with, and there is no appreciable reform in conditions. But the law is elastic, and judges may use it with beneficial results. The large number of commitments are for short terms, thirty days or less. Out of 8,000 sent to Deer Isle 3,000 were recommitted, many for more than the thirtieth time.

Prof. Edward Cummings of Harvard stated that thousands of those filling out short sentences are there for non-payment of fines. They are really prisoners for debt. The "island man" cannot regain his former employment or secure a new "job." He is discouraged, his earning capacity is decreased and he brings up again in jail. The underlying purposes of arrest and punishment are defeated. The excellency of our laws is in the probationary principle, surveillance by a public officer to whom the offender will regularly report. If well behaved during a specified term he is discharged. But there is an inadequate recognition of the plan and public sentiment should be awakened. Warren F. Spalding of the Massachusetts Prison Association believes that the non-resident arrest should be transferred after sentence is passed to the local court and placed in probation pending the execution of the sentence. Hon. J. G. Thorpe of the Quincy committee stated that another desired point was to secure the parole of those who could not pay the fine, giving each chance to earn it.

Friends of Temperance Getting Together

A meeting of friends of temperance of different shades of opinion concerning methods of instruction in the public schools was held in Park Street vestry last Saturday afternoon. It was called jointly by officers of the W. C. T. U. and principals of several public schools. Prin. A. S. Boyden of the State Normal School presided, and Miss Mary E. Cheney of the Boston W. C. T. U. was secretary. The gathering grew out of several smaller conferences, and resolutions already printed were presented for discussion. Among those participating were: Mrs. K. L. Stevenson, Mrs. Alice F. Palmer, Mrs. Mary H. Hunt; Drs. Joseph Cook, W. H. Albright, C. L. Morgan; Messrs. W. A. Robinson, F. G. Hill, W. A. Baldwin and Dr. Fitz of the State Medical Association. The resolutions, amended, were adopted, declaring that the friends of temperance in the state should work together to secure the best possible results under present laws in teaching total abstinence in the public schools from the standpoint of physiology and hygiene. It appeared in the discussion that none of the parties purposed to approach the legislature this year with any new temperance measure. A committee of twelve is to be selected by the state W. C. T. U. and superintendents of the public schools. We are confident that a committee so chosen will receive the cordial support and co-operation of all those interested in the welfare of the children of the commonwealth.

Unless a man knows something about heaven that neither the Bible nor any other book can tell him, he will never find heaven, even though he take the wings of the morning and range through space for ages.—Washington Glad-

A Broadside of Maine News

Consulting State Editors: Rev. Messrs. C. D. Crane, Yarmouth; E. M. Cousins, Biddeford; E. R. Smith, Farmington; H. W. Kimball, Skowhegan; H. E. Lombard, Cherryfield; and Mr. W. P. Hubbard, Bangor

The Pivot of Missionary Interest
 "I have no recollection of an offering being taken for any one of our six great benevolences, and they are seldom referred to in the pulpit except slightly." The speaker was a man whom nature has endowed with fair powers of observation and a retentive memory. He has attended one of our stronger city churches the past four years, and with a good degree of regularity. In this case it is to be hoped that memory and hearing were at fault. If not, what shall be said in defense of his pastor?

One Reason for Law Breaking
 In a recent number of the *Christian Endeavor World*, Congressman Littlefield of Maine gives it as his opinion that "so far as practically two-thirds of our people are concerned, the prohibitory law is adequately and effectually fulfilling its mission." To those acquainted with facts, this is a remarkable statement. In the larger cities and the little and remote communities the law is openly violated; not because the people do not believe in prohibition, but because they are at the mercy of unscrupulous politicians. When sheriffs, county attorneys and judges conspire to defeat the law, what wonder if the people are discouraged? The machinery of law in Maine today is used to protect the transgressor. Christian voters are beginning to realize that the only remedy is to put trusty officials into office. The day of reckoning is not far distant.

The Fellowship Meeting
 This was too good an institution to have been allowed to lapse as it has. The winter ought not to pass without some expression of union between sister churches of adjacent towns. It may take the form of the old-fashioned fellowship meeting for prayer and social intercourse. It may be musical. We recall a benefit concert tendered by a neighboring church choir, and blessing both givers and receivers. The missionary field day offers a chance, or pastors could more generally co-operate in evangelistic efforts. A central and usually stronger

church has many opportunities to help its neighbors. Whatever plan is arranged, our churches and pastors should not forget that they are members one of another.

Public Libraries in Eastern Maine

Eastern Maine is highly favored in having three handsome memorial library buildings.

At Calais the building was erected in 1893 at a cost of \$10,000, this sum being the amount of two equal bequests, one by Hon. Frederick A. Pike of Calais, the other by Freeman H. Todd, Esq., of St. Stephen, N. B. The building is of New Jersey cream brick with red granite trimmings. An endowment fund was provided by the will of Hon. James S. Pike, who was a native of Calais, and who devised his entire estate, with the exception of a portion given to his wife, for the use of the city of Calais in different ways and forms. One-fourth was left to the library. The larger part of the endowment is enjoyed, for the present, by certain legatees who receive the interest during their lives. Calais accepted the condition of the gift, which re-

quired that the cost of administering the library should in perpetuity be defrayed by municipal appropriation. That cost is about \$750. In addition the city has appropriated annually \$200 or \$300 for books. A branch library is maintained at Red Beach, a village within the territorial limits of Calais.

The number of volumes in the library, exclusive of public documents, is 5,702. About 400 volumes are added yearly. The reading-room, which was opened early in 1894, is amply furnished with the best periodical literature to the value of about \$75 yearly. A peculiar feature is involved in a direction given by the donor of the fund, viz., that no novel shall be purchased which has not been issued at least ten years. The reason given by the testator is in these words: "I do not wish it to be a depository of rubbish." This condition applies only to the income from the testator's gift. Rev. C. G. McCully is president of the board of trustees.

A "social library" was established in Machias about 1890 by Rufus King Porter, Esq. In a few years this was closed and the books were unused. In 1874 a Library Society was formed, \$1 constituting a yearly membership fee. The remnants of the old library formed the nucleus of the new one. Through the generosity of Mr. Henry Homes Porter of Chicago, whose early home was in Machias, the sum of \$10,000 was given for the erection of a library building in memory of Rufus



CALAIS FREE LIBRARY

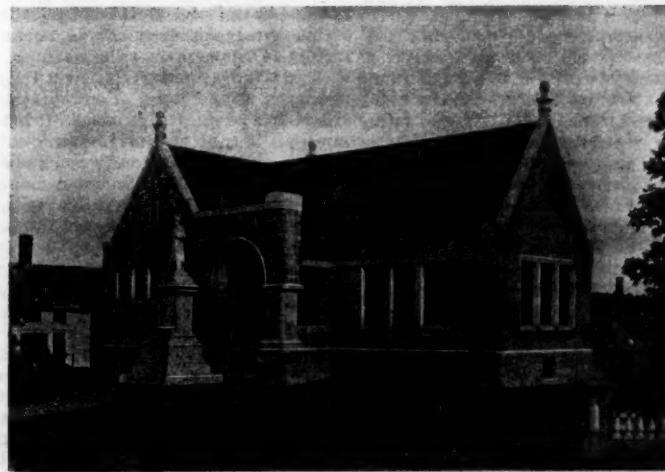
King Porter, father of the donor. This sum proving to be inadequate, Mr. Porter made a further gift of \$3,000. The building is of granite and was dedicated in September, 1893. The stack-room contains about 5,000 volumes, 1,000 of them being a bequest from the late Edward Payson of Salem, Mass. In the reading-room is a fireplace, the lower part of which was made from stones which were the ballast of the British vessel, *Margaretta*, captured in 1775 near Machiasport. Periodicals are supplied by subscription and by gift. The library is open every week-day afternoon and evening. The running expenses are paid by the town. Miss Mary O. Longfellow is librarian.

The library building at Eastport was the gift of Frank H. Peavey of Minneapolis, in memory of his father, Albert D. Peavey. It cost \$10,000 and was dedicated Aug. 1, 1894. The address was made by William H. Kilby, Esq., of Boston. There are now 6,300 volumes in the library. Books are constantly added by purchase and by gift. The library contains many valuable papers, including autographs of all the Presidents of the United States. It has a reading-room well supplied with periodicals. Reading room and library are open daily. The citizens take pride in it as a municipal institution ranking in importance with the schools. Mrs. Charlotte Wood is librarian.

C. D. C.

Pastoral Supply in the State

Like other states, Maine is perplexed over the problem of pastoral supply. Almost any minister you meet tells you emphatically that something must be done. Churches suffer from being without pastors and from the effects of having poor specimens of the ministry in their pulpits. Pastors suffer in self-respect through endeavoring to obtain a hearing, and in dignity by being put on the pulpit block for inspection. These suggestions are made for the consideration of the churches and pastors of our state:



PORTER MEMORIAL LIBRARY, MACHIAS

1. A committee of supply elected by the state conference; this committee to be the medium of communication between pastors and churches.

2. A pledge from each minister that when accepting call to another church, or when leaving a church over which he is settled, that he will remain with that church at least two months after announcing his intention to leave, and that in the meanwhile he will counsel the church to apply to the committee of supply for assistance in finding a pastor.

3. That in the state and county conferences and in the ministerial associations loyalty to this plan be urged, and the details of its working be considered.

H. W. K.

"The Lantern in the Evening Service"—Another View

BY HERBERT L. MC CANN

In *The Congregationalist* recently appeared a paragraph from the pen of one of the Maine editors entitled as above. It has doubtless been psychologically proved that a truth impressed through the eye is "more likely to be remembered than the same truth impressed through the ear." It may also be true, as the writer of the paragraph referred to claims, that "some of the churches in Maine have solved the Sunday evening problem by the use of the lantern." But in other churches in the state where the lantern is, or has been, in use its work, although of service, is not regarded as effecting anything like a solution of the Sunday evening problem. On the contrary, it is regarded as a temporary expedient, valuable for occasional lectures and addresses to deepen interest and reach some of the unchurched who may thus be drawn to God's house both to see and hear.

The lantern when used continuously for an entire season will draw a crowded house, but the experiment cannot be repeated another season. In any case, when the illustrated lectures close audiences shrink to their usual size. The crowd seeks religious novelty elsewhere, and the good clergyman who has given the lectures is richer in experience, but not "in pocket." His routine Sunday evening work goes harder than before.

The lantern, I speak from experience, may be used occasionally, with telling effect, for edification and instruction. But woe is the man who thinks he has solved the Sunday evening problem by the use of a lantern!

Our Bangor Letter

This letter could not be complete without some reference to the late Dr. Field. A good deal of satisfaction is expressed with the excellent portrait, the fine tribute of Dr. Thomas and the interesting report of the funeral services printed in *The Congregationalist* of Jan. 18. Numerous incidents are related daily throwing light upon his character and life; perhaps none more pleasant than his intimate personal relations with Rev. Edward McSweeney of St. John's Catholic Church. Father McSweeney called at Dr. Field's house during his last sickness, but the doctor was too feeble to see him, but sent him a kindly message, closing with the words, "I am not yet quite ready for the last sacrament." Special prayer was offered for Dr. Field by Father McSweeney in the public services of St. John's Church.

It is a singular fact that, so far as the writer can learn, only two men of any denomination have died while in the pastorate in Bangor. In 1825 Rev. Harvey Loomis, the first settled minister in Bangor, died in the pulpit of the first meeting house. The other was Rev. John Maltby, first pastor of Hammond Street Church, who died in 1860 after a ministry of twenty-six years, in the course of which he welcomed to the church 578 persons.

Maine is territorially so large that it has been found advisable to divide it—so far as

the work of the Women's Board of Missions is concerned. At a meeting held in Bangor recently the Eastern Maine Branch was formed with Mrs. George H. Eaton of Calais, president, and Mrs. Henry Menchie, Calais, home secretary.

The reorganization of the Supreme Judicial Court of Maine was completed at the beginning of the new year on the line indicated in this correspondence several weeks ago. Judge A. P. Wiswell is now holding his first term in Bangor as chief justice. No other appointment could have been made that would have been so satisfactory. Mr. Wiswell is in the prime of life and coming to the maturity of his powers. He is about forty seven years of age and, on or off the bench, is recognized as near the head of the legal profession in the state.

It is gratifying to his constituents and to the public that the latest news from Congressman Boutelle indicates that his condition shows marked improvement. His immediate friends are encouraged and have confident hopes of his early and complete recovery.

We down in Maine are congratulating ourselves upon the ability shown in the maiden speech of our new representative from the Second District, Hon. C. E. Littlefield.

Ex-Confederate Gen. J. B. Gordon is to deliver a lecture in Bangor, Feb. 10, on The First Days of the Confederacy. A year ago General Gordon was here and delivered an address on The Last Days of the Confederacy. Those who heard him a year ago will be more than glad to hear him again.

PHILLIPS.

Two Vital Issues

Two important circular letters have just been sent broadcast through the state by the mails and the press.

RELIGIOUS INSTRUCTION OF THE YOUTH

In that from the president of the Maine State S. S. Association, Dr. Smith Baker, the main points are: 1. The importance of the Sunday school to the community and state increases as religious instruction in the public school disappears, few schools now having the Bible read and prayer offered, the instruction being purely secular save the religious character of many teachers. 2. It is safe to say that in only about a third of the homes of the commonwealth is direct religious instruction given. 3. It follows that if the youth are to be instructed in the Word of God it must be done by the churches and Sunday schools.

In no other department of Christian work has there been greater advance during the past fifty years than in the Sunday school. To present to every teacher the results of this advance is the purpose of the association, which, accordingly, has placed in the field Mr. I. N. Halliday and Miss C. S. Lucas for primary work.

CHURCH CONSOLIDATION

The Interdenominational Commission of the state has been asked to take up the task of helping to consolidate the different Christian forces in communities where too many competing and aided churches are trying to exist. With the purpose of thus decreasing the waste of missionary forces and funds, the commission invites missionary secretaries, elders, pastors and laymen who know of such cases to send word to its secretary, Dr. A. T. Dunn, Waterville. These written statements should include a brief history of the religious movements, with dates of their beginning, progress, end or suspension, and should also give statistics showing the strength of all the religious organizations in the community. The commission claims no authority, but will confine itself to facts, giving such advice as seems warranted, impartially aiming to build up the strongest of the existing denominations; but in no case will an attempt be made to establish a so-called "union" church in place of the present churches. Statements are desired not later than March 1 next.

Among the Churches

BIDDEFORD.—Second The annual offering for foreign missions being placed on the day that the funeral services of the former pastor, Rev. T. A. Frey, were to be held, it was decided to make the collection a memorial offering, and more than twice the amount received a year ago was the result. The funeral services were under charge of the present pastor, Rev. E. M. Cousins, and the address was given by Dr. George Lewis of South Berwick.

PORTLAND.—Williston. At the midwinter meeting of Cumberland Conference, held here Jan. 24, a council was called by the church for the ordination of Mr. Archie G. Axell, a member of the church. Though a native of Maine, the candidate was approved to preach, and has been doing work in Vermont for the past year or more.

BATH.—Central and Winter Street held united services during the Week of Prayer, with great interest. The church roll has been revised by a special committee. The local civic league is active in temperance work.

BROOKS.—The Union Church was opened Jan. 21, with a sermon by Rev. Charles Whittier. The formal dedication will be deferred till summer. New pulpit furniture and oak pews have been put in.

ELLSWORTH.—A beautiful cottage has been purchased for a parsonage in a central location.

Helpful and inspiring C. E. unions have been held at Hallowell and Freeport, Rev. C. D. Crane, president of the state work, being in attendance.

ANNUAL REVIEWS.—BRISTOL has had good attendance at regular services, and the benevolences were \$60. New singing and library books have been purchased.—PATTEN closed a successful year. The new pastor, Rev. G. E. Lake, has a large S. S. class of young men that speaks well for the future.—DENMARK begins the fifth year with Rev. C. F. Sargent as pastor. All obligations are met, and pledges guarantee another year's preaching. Until the present pastorate the attempt has never been made to sustain preaching the year round. Six new members were added.—AT FARMINGTON Old South's annual supper and business meeting was unusually well attended. All bills are paid and a comfortable balance remains. Rev. E. R. Smith is pastor.

Professor Hazen's Sudden Death

The scientific world, the city of Washington and the First Congregational Church have met with a great loss in the sudden death of Prof. Henry A. Hazen. Riding swiftly to his post of duty at the Weather Bureau, last Monday evening, his bicycle collided with a pedestrian, and the professor suffered a violent fall from which he never regained consciousness, the fatality coming in twenty-four hours. He was the only remaining son of the late Rev. Allen Hazen, D. D., the venerable missionary of the A. B. C. F. M. to India, and he leaves two sisters, Mrs. Gates of Sholapur, India, and Miss Hazen of Washington. He was a graduate of Dartmouth College.

Professor Hazen's life, so sadly terminated in the midst of widely extended scientific researches and experiments, was remarkable for its faithfulness in religious lines. The choir, the Sunday School, Christian Endeavor and many another band of workers miss an ardent collaborator. His religious life held the same qualities of untiring industry and unflagging zeal that had already won him a high place in the scientific world as a meteorologist. Modest of his own attainments, this cultured man constantly wrestled with nature for her secrets of storm and calm; as energetically he continually labored for others in private gifts and ministrations and through all channels of church life. There was no conflict between science and religion with him. The memorial service was held in the church, sorrowing friends, among whom were many government officials, filled the large auditorium, the chorus choir sang, with much feeling, familiar hymns and Dr. Newman, his assistant and Rev. M. R. Flaherty of Mt. Pleasant Church read words of comfort and paid tribute to this rare and useful life.

L. C. W.

THE HOME

Spirit of Prayer

Spirit of Prayer, with wings of white desire
 Thou cleavest the wide curtains of our night,
 To mingle with far Empyrean fire,
 And vivify the earth with new-found light.
 Thine eyes behold the mysteries of God;
 His revelation trembles in thy breath;
 Yet thy swift, consecrated steps have trod
 All ways, all worlds, wherein man wandereth.
 Seeking, I find, when thy hand holdeth mine;
 Knocking, I walk bewildering ways with thee,
 To pass from mortal shadows to a shrine
 Lit by the stars of faith and prophecy.
 Thou art the living bond to unify
 A searching earth, and all-revealing sky.

—Katharine Coolidge, in *Voices*.

Beauty in House Furnishing

BY MARY WARE

III. FURNITURE, PICTURES, BRIC-A-BRAC,
ETC.

Having considered the essentials of an interior, the walls, floors, ceilings and woodwork, the minor things demand attention. Furniture, pictures and *bric-a-brac* too often receive the greatest attention and are considered the essentials, whereas they are only the final touches, the high lights. The most beautiful picture is wasted if hung on an ugly paper as background; furniture of good design and workmanship is lost if placed amidst a confusion of meaningless *bric-a-brac*; and the most exquisite vase will lose its interest if locked away in a cabinet or placed on a mantel with a dozen other small articles, whose only use seems to be to furnish employment for the dust cloth.

First, of furniture it must be said that the last ten years have witnessed a great improvement both in design and workmanship. It is to be fervently hoped that this improvement is not a matter of fashion, but a real determination to have good things, and only good things.

We are now free from over-carved black walnut, or bedroom furniture decorated with painted bouquets or sprays of flowers; we are even discarding white, or white and gold, furniture. We have come to see that the furniture of our ancestors was both well designed and well made. It is, however, a superficial admiration for this fine old furniture, if we value merely its age; its intrinsic worth and beauty should make its appeal to us. The old furniture of the best periods was simple in its lines, and there were comparatively few designs; there was not the constant endeavor for variety, which has been the ruin of many of our household arts in modern times.

The best art of the world has always been that which expressed itself in few terms. In the best old rugs, for instance, are but few types of pattern; in those centuries which produced the finest textile fabrics the world has ever known there were but few designs; the Greeks, our earliest masters, had, in all their decorative work, but a handful of motives. If only we were willing to hold to a good thing, when once we had found it, and accept only slight variations on the beautiful theme, instead of whirling about with fashion and feeling that we must, at any rate, have something different, whether better or not, we should have some firm basis on which to develop our arts. Just so long as variety is our am-

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bition instead of beauty, just so long we must be discouraged with the problem of house furnishing.

In these days of manufacture on a large scale, it is very difficult to meet directly the one man who makes a certain article. It is not one man, but many men and machines. But, if practicable, it is more satisfying both to the maker and to the purchaser to meet and transact business directly. This is especially true in the matter of furniture. If one needs a table, for instance, and goes to a good local cabinetmaker or woodworker and states his need, he will, in most cases, get a far better table for the same money than if he went to a large store and bought one of a lot of 200 tables all just alike and turned out by machinery. The personal interest and enthusiasm put by a worker into his work produce a thing of beauty. It is this personal element which makes us enjoy the furniture of 150 years ago, and when furniture is made by the wholesale that element is inevitably left out.

Strong, well-made furniture, simple in its lines, of good wood, well rubbed down and finished, but never varnished or highly polished, is what we most need. Carving should be very well done if we have it at all.

As to stuffed and cushioned furniture, the kind which has removable cushions is the best, from a hygienic standpoint. The willow chairs now in the market are not only good in color and design, but are durable and comfortable. Material used for covering should be strong and of fine color and pattern, something worth putting on, to remain for years. Better get a good chair or sofa with a temporary cotton cover, and wait till you can afford to cover it with a truly fine stuff, than to buy one all complete, with a poor cover which will soon wear out and the frame of which is not worth recovering.

As to pictures, perhaps the best advice that can be given is, "Don't have many." Dare to leave a little wall space in the house, and if the rooms look bare in contrast to those of the neighbors, the trouble is with the room itself, and not because there are few pictures. A few truly fine pictures can be enjoyed far more than a multitude which only jostle and disturb each other and give a restless, crowded look to the room. If one is fortunate enough to own many fine pictures it is wholesome to keep some stored away for a few months, then hang them in place of those already on the wall, and put those in storage in their turn. This will insure, in a degree, at least, dignity and simplicity to the rooms, and give a chance to enjoy each picture thoroughly.

The last ten years have seen a great improvement in the framing and hanging of pictures. The Braun photograph has caused less worthy things to disappear from our walls. But paintings in oil are still over-framed. Few paintings need elaborate and aggressive gilt moldings. A comparatively flat frame, with a few small moldings, is more rational and beautiful. Mr. Bailey has well said that "a frame is for the purpose of giving a little space of quiet about a picture." The so-called "Florentine frame" was an unfortunate introduction into our American shops. It is seldom well-designed, well-made, or well-used; whereas

the old Italian frames were the work of excellent wood carvers, and were works of art in themselves. The plain dark wood frames for photographs are always safe and often beautiful.

In choosing pictures it is well to remember that those are best and please us longest which stimulate the imagination, that do something beside depict an incident or tell a story. A picture should no more be merely descriptive than should a poem, and it should appeal to the imagination in just the same way that a poem does, by its harmony, its rhythm, its power to uplift. A kitten upsetting a vase of flowers may be a diverting incident in life, but is not a thing to make into a picture to live with every day. Yet a picture need not be of an heroic subject to be a true delight. A simple little landscape may be of such exquisite lines and color as to be a continual pleasure and rest to the eye.

In hanging pictures leave plenty of space between them and above them. Hang them low enough to be seen comfortably, and let there be an almost uniform line made by the bottoms or the tops of the pictures. Avoid, except in rare cases, the placing of one over another. They should never be placed in diagonal lines up the walls, as has pleased the fancy of many a person endowed with a passion for variety.

Of *bric-a-brac*, even more than of pictures, keep the quantity small. In the natural course of events, the collection of *bric-a-brac* increases faster than anything else. Every Christmas, every journey, every birthday, every summer vacation adds to the stock. Weed out frequently. Keep only that which gives permanent pleasure to the household. Put all the little kodak pictures in a box or a basket instead of on the bureau or the mantel. Do not stand mementos around unless they are intrinsically beautiful. Do not put things across corners or drape them here and there without reason. In fact, all the "don'ts" may be included in one great "do," perhaps the most pungent and helpful thing ever said by the great prophet of household art, William Morris, "Have in your houses only those things which you know to be useful, or believe to be beautiful."

A Valentine of Victory

(A BOYS' STORY)

BY JUDITH SPENCER

"It's all very well for mother to say, 'Let not the sun go down upon your wrath,' but if she was a boy and another boy had been so ugly and hateful to her"—

"Well," said Kate, as her brother paused for breath, "what do you think she would do?"

"Just what I'm going to do!" flashed Dick, "send him the meanest old comic valentine that can be found! He can't bear ridicule and, if I can find one half as mean as I want, it'll sting him like a lash."

Kate controlled her desire to laugh. A comic valentine seemed a mild revenge for one angry boy to take upon another, and yet she knew that Robert Miles was very sensitive and, if Dick found a caricature to fit him, it would certainly cut deep.

"I wouldn't, Dick," she pleaded, gently.

"No, [of course you wouldn't; you're too much like mother!]" and Dick never saw now contradictory his statements were.

"I don't think any one could be 'too much like mother.' I wish I were one-quarter as good!" said Kate. "But now I must go home and practice. Come along with me, Dick."

"I'll come—after I've got what I'm going to look for," growled Dick, and so they separated.

Dick was usually a generous and good-tempered boy. But this afternoon he was thoroughly upset. His quarrel with Robert had come like a lightning flash from a clear sky, for the two had been great friends ever since Robert's long illness the year before, when Dick had devoted himself to his sick comrade for hours every day.

But today Robert had been so hateful—and so entirely in the wrong! "Well," Dick thought bitterly, "since he doesn't want me for a friend—let him see how he likes me for an enemy!"

Robert's illness had left him very thin and pale, his hair had been falling out, and really he was very sensitive about his changed appearance. So when Dick found a hideous-colored picture of a long, lank, skeleton-like creature, with just a few hairs standing out at all angles from his nearly bare cranium, he laughed with a hateful satisfaction. The rhyme under the picture was not particularly appropriate, but that was no matter, for Dick intended to write in his own undisguised hand, "This is the way you look to me!" though he well knew that Robert never would forgive him that.

On his homeward way Dick paused, as usual, before the window of the art store where he and Kate—and Robert, too—always lingered when they had time, and there Dick soon spied something new, and there Dick soon spied something new, a picture—just a small photograph—of the splendid antique statue, Victory, which he knew his sister loved. They had had it before only in the large size, which was very expensive, but this little one surely couldn't cost much, and Dick determined at once to buy it and send it as a valentine to Kate. How perfectly delighted she would be! When he came out from the store with the little picture of Victory in his possession, he would have felt quite happy if it had not been for his bitter anger against his friend.

Kate was practicing when he reached home, and though she called to him Dick pretended not to hear and ran right up to his room to direct the envelopes which were to carry such different messages—of love and hate! One he addressed in a queer, cramped hand to Miss Katheryn Lloyd, but the other to Robert Miles he wrote in his natural large, round hand.

He had just finished the two addresses when his father called him to come down and help him mend the old settee. Then it was supper time. And after that Dick had his lessons to study, and bedtime came before he had had a chance to slip out and mail his valentines.

Now he must hurry for already he heard his father locking the back door. Dick ran up to his room and hastily slipped the two valentines into the envelopes and hurried down again and out like a flash to the post-box, which was only at the

corner of the street. Then, feeling oddly unhappy, he crept up to bed.

But he could not sleep, and passed a miserable, restless night. A strange, passionate regret had come to him the instant the cruel valentine had left his hands and could not be recalled. He tried to comfort himself with the thought of Kate's pleasure when she should receive the picture of Victory at breakfast time, but, oddly enough, he could get no relief from anything.

In the morning he was silent and heavy-eyed. His mother asked anxiously if he had a headache and he answered, "No." For the ache was in his heart and he was more unhappy than ever he had been before.

For some reason the letters failed to come at the usual hour, and Kate did not receive her valentine until the postman handed it to her as she and Dick were on their way to school.

Then all at once Dick felt he didn't want to see her open it and he ran off, saying, "I want to speak to the fellows, so I'll go on ahead."

Kate paused to open the envelope directed to her in that queer, cramped hand, wondering all the time what it could be and whom it could be from.

As Dick turned the corner at the top of his speed he almost ran into Robert Miles—the last boy on earth he wanted to see just then! He tried to hurry by without appearing to notice him, but Robert stopped him with outstretched hands.

"Dick, you noble fellow!" he cried, joyously. "It was like you, and I can't tell you how glad—and how ashamed—I am!"

Dick looked at Robert in amazement. "I—I don't understand"—he muttered stiffly.

"Yes, but I do!" said Robert. "And you needn't try to look so unconscious! It was fine of you to forgive me—first! I've been just miserable over our quarrel and I hardly slept a wink all night for thinking of it. I'd been so mean and said such horrid things—and I knew all the time I was in the wrong. Last evening I felt I couldn't stand it and I wanted to run over and apologize and make it up again, but mother wouldn't let me go out. She said it wasn't prudent for me and she guessed whatever I had to say would keep till morning. But I had a bad night of it!"

"And then when your valentine came just now and I saw that you had forgiven me without my having said one word—I knew that your Victory was the best victory of all! I'm going to have that picture framed, Dick, and keep it forever."

Then a sudden light broke in on Dick's bewildered brain and he knew what mistake he must have made in his hurry the night before.

"O," he stammered in confusion, "but you don't understand—I never meant!"

"But I did," Rob said, regretfully. "I meant every hateful word I said when I spoke it—and have been repenting them bitterly ever since. But I've learned a lesson; mother has always told me that the most splendid victory that a fellow can gain is over his own ugly temper, and you've shown me that it's true!"

"But, Rob"—Dick began, piteously, but before he could say another word Kate came running up all out of breath.

"O, Rob," she panted, "let me speak

to Dick for just a minute! Dick," she said, eagerly, when Robert had stepped aside, "you must have mixed things up, did you know it? And the ugly valentine you meant for Rob you sent to me! And I'm so glad! For now you've made it up with him, and I know he'd never have forgiven you if he'd seen what you meant to send him!"

Then, noticing Dick's woeful expression, she cried, "O, you haven't told him, have you?"

"I've tried to, and I'm going to. I must."

"You must not!" said Kate, decidedly. "You know it will be harder for you to keep quiet about it than it would be to blurt out the whole truth, which would be just the cruellest thing that you could do now!"

"But he believes me so much better than I am," said Dick.

"Then prove that you really can be what he thinks you, and keep your secret for your punishment!"

Dick began to see the force of his sister's words. "But he's got what I meant for you, Kate," he said, doubtfully.

"I'm glad of it!" she declared, "for I know it is something nice."

"You're a regular brick!" Dick said, heartily. "And I'll do just what you want me to. But you'll give me back that hateful picture, so I can destroy it!"

"You can have it—if you've been good," she said, laughing happily, "just one month from today."

Then they joined Robert, and all three walked on to school together.

"Have you seen my valentine—the one Dick sent me?" Robert asked Kate.

"No, but I'd like to see it," she said, with a bright smile.

And then, as Rob showed her the picture of her favorite Victory, she gave Dick's arm an affectionate little squeeze.

"O!" she said, joyfully. "And it represents a 'Victory' indeed! Don't you remember, boys, 'He that ruleth his spirit is better than he that taketh a city'?"

Three Little Servants

I have a little servant
With a single eye,
She always does my bidding
Very faithfully;
But she eats me no meat,
And she drinks me no drink,
A very clever servant, as you well may think.

Another little servant
On my finger sits,
She the one-eyed little servant
Very neatly fits.
But she eats me no meat,
And she drinks me no drink,
A very clever servant, as you well may think.

Now one more little servant,
Through the single eye,
Does both the others' bidding
Very faithfully;
But she eats me no meat,
And she drinks me no drink,
A very clever servant, as you well may think.

A needle and a thimble
And a spool of thread,
Without the fingers nimble
And the knowing head,
They would never make out
If they tried a day,
To sew a square of patchwork, as you well may say.

—Troy Budget.

Closet and Altar

Because Thy loving-kindness is better than life, my lips shall praise Thee.

How constant is God's friendship! He loves us with an everlasting love and to the end, when other friendships are upon slight grounds easily and often broken off.—John Howe.

It was not the sheep that was seeking the shepherd. It was the shepherd going out into the desert to hunt until he found the lost sheep. It was not that piece of silver seeking the woman, but it was the woman seeking for the lost piece of silver. Those parables teach us that God is the great Seeker.—Dwight L. Moody.

For God becomes a living God, a Reality, a Home, when once we feel that we are helpless and homeless in this world without him.—F. W. Robertson.

He saw me ruined in the fall,
Yet loved me notwithstanding all,
He saved me from my lost estate;
His loving-kindness is so great.

Through mighty hosts of cruel foes
Where earth and hell my way oppose,
He safely leads my soul along,
His loving-kindness is so strong.

Often I feel my sinful heart
Prone from my Jesus to depart;
And, though I oft have him forgot,
His loving-kindness changes not.

—Samuel Medley.

God's grace is gracious; his kindness is loving-kindness. There is no grudging in his gifts, and no reluctance in his relief. Our best affection is but a candle to his sun of everlasting love. There are large discoveries before us, both of what this loving-kindness has accomplished and of what it yet intends to do: but we can only find out love by loving—first our Lord and then his earthly brothers who are put within our reach.—J. O. R.

It is the delight of the Intercessor to have his hands full of work.—William Arnot.

Oh! the everlasting love of God to my soul when I was in great distress. When my troubles and torments were great, then was his love exceeding great.—George Fox.

O Hope of every contrite heart,
O Joy of all the meek,
To those who fall how kind Thou art!
How good to those who seek!

But what to those who find? Ah! this
Nor tongue nor pen can show;
The love of Jesus, what it is,
None but his loved ones know.

—Bernard of Clairvaux.

Father of Infinite Love, whose goodness to thy children passeth knowledge, help us, we humbly pray, in our distresses, comfort us in sorrow, illumine thou our darkness, in our trials teach us, out of weakness make us strong; and grant that we, being led by thy love, may find in every day's experience our soul's need supplied, our hands made apt for service, our lives filled full with God; through Jesus Christ our Lord. Amen.

Tangles

[For the leisure hour recreation of old and young. Any reader who can contribute odd and curious enigmas, etc., of a novel and interesting kind is invited to do so, addressing the Puzzle Editor of *The Congregationalist*.]

10. HIDDEN PHONETIC QUARTET

The first one would have ONE, with proper skill
The next one bore a TWO, but broke his drill!
The third one tugged in vain to THREE a sail;
The fourth one delved for FOUR without avail!
A child, scarce able papa's knee to climb,
"Caught on" to ALL within a minute's time!
NILLOR.

11. TRANPOSITION

[Certain of the following words, when transposed (one word for each name), give eight countries, eleven European cities of over 20,000 population and two Russian rivers.]

A chain gang of several pairs of penal offenders, mere units, passed like a huge boa, writhing in its rage and pain. In its train was an old man leaning on a cane; his only "child," in years agone the idol of his wife Jane, was in the ranks. As I gave him a nod, a ray lit up his face once more, and he said:

"Praise is due, and reward sure,
To him whose aims through life are pure."

W. J. D.

12. CHARADE

ONE we take for pleasure;
We ONE a merry measure.

A house or two to TWO
Is no rare sight for you.

Though not at all confined to sound,
The WHOLE in music doth abound;
In poems, too, 'tis often found.

J. H. S.

13. MUSICAL

1. A piece of string. 2. Enjoyed when we are tired. 3. Suspense. 4. An article of dress. 5. The foundation. 6. A part of a staircase. 7. A reproachful intimation. 8. An extended plain. 9. Keen. 10. Support of the aged. 11. An incrustation. 12. An advertisement. 13. Allotted period. 14. The bow of a vessel. 15. Smooth, even passage. 16. A wave. 17. Normal. 18. A small spot. 19. A curse of the day. 20. A billet. 21. A carpenter's tool. 22. A vegetable. 23. The pith of an expression. 24. A medicine to give strength. 25. An army officer. 26. A young boy. 27. An autograph. 28. Sought by the tangle solver.

EL EM DEE.

14. ANAGRAM

In many ways some make it clear
That they are far from wise.
And show their WHOLE to all who hear
When they SPIN SURFACE LIES.

T. H.

ANSWERS

5. Human nature.
6. Whole some.
7. 1. Ragged robin. 2. Prim rose. 3. Carnation.
8. Going, the average rate was two miles in 5-21 of an hour; returning, two miles in 8-35 of an hour. There is thus a difference of 1-105 of an hour for two miles, or half an hour for 105 miles.
9. M-u-m.

W. W. Madge, Oakland, Cal., is credited with solutions of 1, 2, 3, 4; Nillor, Middletown Springs, Vt., 3; H. W. Bryant, East Hartford, Ct., 4; W. E. L., Cambridge, Mass., 2, 4; F. E. Knopf, Michigan City, Ind., 4.

The only complete list of answers, quite curiously, is that from the other side of the continent.

How beautiful
Are children to their fathers! Son, my heart
Is greatly glad because of thee! My life
Shall lack of no completeness in the days
To come. If I forget the joy of youth,
In thee shall I be comforted; ay, see
My youth, a dearer than my own again.
—Jean Ingelow.

For
Modifying
Milk

Frequently cow's milk does not agree with a baby; the milk needs modification to make it resemble mother's milk. There are various ways to modify milk but the best way, the easiest way, the way to make the nearest approach to mother's milk, is to modify with Mellin's Food. It makes the casein more digestible, and furnishes proper elements of nutrition for the growth and perfect development of the child.

Mellin's Food

Our baby girl is 4½ months old and cow's milk alone did not agree with her at all, but we have had no trouble with Mellin's Food; baby seems to like it very much, so we shall continue using it. There is no colic or stomach trouble whatever after eating. She is very bright (so our neighbors say), very good-natured and seldom cries. I like the food and drink it myself. I think it a very pleasant hot weather drink although I am not an invalid. Mrs. Chas. H. Campbell, Parkville Station, Hartford, Conn.

Send us a postal for a free sample of Mellin's Food.

Mellin's Food Company
Boston, Mass.

FALL AND WINTER

call for change of diet and change of clothing—more warming diet to impart more heat to the system, and warmer clothing to keep that heat in.

Liebig Company's Extract is the most concentrated stimulative diet known, each pound contains the distinctive properties of forty pounds of beef; it provides the necessary stimulus to the system without any reaction.

Genuine only with

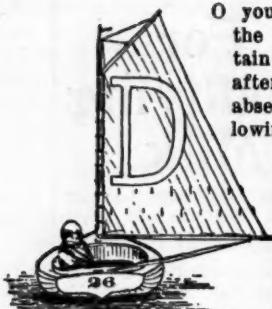
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COMPANY'S EXTRACT
OF BEEF

Bon Ami

Is especially adapted to remove that unwholesome odor from refrigerators which is so detested by housewives. One cleaning does wonders.

The Conversation Corner



O you ask where the "old Captain" came from, after such a long absence? The following letter tells all I know about it. He is such a strange man that I should not have been surprised at news of his sailing into the "open door" of China, or running into Delagoa Bay with a boat load of provisions for the Boers. In fact, while reading the story of Capt. Joshua Slocum's adventures in the *Century*, I wondered if he was not really Capt. Myles himself under another *alias*! The younger Cornerers may need to be told even accepted tradition about this mysterious man printed here years ago—a hardy, sturdy, eccentric old master mariner, hailing in his boyhood from the South Shore (probably Duxbury), voyaging most of his life in foreign parts but returning in old age to his native haunts, who has acted (occasionally) as our messenger by running his dispatch-boat up any river or across any ocean to get our letters. Older members will recall the "Despotic Foreman's" account of his romantic appearance, one stormy Thanksgiving Eve (in 1893), at his (D. F.'s) hunting cabin in Scituate. The *Alphabet* was then reported as hopelessly wrecked, but two years later a Boston Corner boy and I felt sure that we saw her off Clark's Island, in Plymouth Bay, repaired and repainted, with a new name, the "26." But now for the letter:

Dear Mr. Martin: At one time it was my lot to live next room to a young man who wrote poetry. When friends called on him he was always careful to explain that his room was heated by theory—the theory that heated air rises. His room was at the top of the tenement, and he kept his door open. But down here in D. F.'s camp I find that the poet's theory doesn't work. The heat rises—through the chimney—and I have to keep the door shut!

Early this morning, as I was making breakfast, I heard footsteps outside, then a heavy knock on the door. When it was opened, in sailed an ancient mariner, whom I felt sure at once was no other than "the old Captain." From the North River flats he had seen the smoke from the chimney and concluded that "D. F." was here. He was disappointed to see me only, but cheered up at hearing that he would come later in the day. A cup or two of coffee thawed out the old salt, and he told me that the fishing was good on the river. A friend of his had caught a 50 lb. cod, and he said that 400 lbs. had sometimes been caught in a very short time. [But by how many men, Eric?—M.R. M.]

After breakfast he told me some quaint yarns of his former cruises. One was of a steward in a bark he once commanded, who prided himself on his skill in cutting meat. The steward noticed the captain one day looking down on his plate, where lay a sample of his carving. "Why don't you eat?" asked the steward. "Too hot," replied the captain. "Blow on it, then." "I would," said the captain, "but I am afraid I'll blow it away!"

I am now going fishing with the captain and expect to hook a fine cod before D. F. comes. There is nothing like fried fish—when you know who caught it and who fried it. The old captain sends you a happy new year.

Marshfield Marshes.

ERIC.

It is easy to identify "Eric" with one of D. F.'s compositors bearing that name, down at the shore for a winter holiday. Who knows but he is a descendant of the famous Norseman, Eric the Red, who discovered Greenland, and father of Leif and Thorvald, who 500 years before Columbus came to "Vinland"—now located all the way from Nantucket to Boar's Head? He does not tell us about the size of that cod; perhaps he didn't—no, it wouldn't be fair to say that! Well, we are glad to get this little glimpse of our old Captain again, although he probably got under way at once for some unknown port. This letter looks as though he has been on a Down East trip.

Dear Mr. Martin: I thank you very much for the papers and the picture. I heard from Roderic the other day. He sent me a game. We had a Christmas tree. I hope you will come again next summer. I have bought a rowboat and I am going to have a sail in her. It is quite cold here today. Our winter school has begun.

South Bristol, Me.

WILLIE T.

O, I know who that boy is—the one who used to sail with my friend Roderic B. at Christmas Cove last summer. It was kind of Roderic to send from his Montclair home something to his seaside playmate for Christmas.

Dear Mr. Martin: I am six years old. I go to school. I send — cents to the Corner Cot. I have a big puppy.

Lebanon, N. H.

OSCAR B.

That introduces dogs again, and I will give you this "left over," as D. F. calls it, from last week:

... A dog was left on a summer Sunday with his master, an invalid, on the piazza of the house, the mistress having gone to a service in a hall near by. Soon the cow broke into the vegetable garden and the dog ran immediately, as directed, to the hall, hunted up the lady and, taking her dress in his mouth, led her out to the street. She hastened home in season to save her garden plants. This same dog never attempted to follow the carriage on the Sabbath.

Somerville, Mass.

B.

And this opens the way for the prairie dogs, which have been waiting in my drawer a long time for a chance to explain why they are in New England—see Corner of Nov. 23. The New Hampshire Sunday school man writes:

... I made a little mistake in the story about the prairie dogs. They are south of Cape Cod, on Nantucket Island. My informant, who often goes there, says that the cars run through a farm belonging to a wealthy gentleman, who brought a pair of dogs there for pets, and now they are a pest!

Hollis, N. H.

G. H. H.

Dear Mr. Martin: About those prairie dogs. I saw some when at Nantucket this fall. A few years ago they were brought there as pets. They were turned out on the Commons and have increased so rapidly that they have become a nuisance. The Nantucket Commons are quite similar to the western prairies, so that the prairie dogs feel at home there.

South Manchester, Ct.

RUTH S.

I asked a friend, born in Nantucket, and he confirms the above:

Yes, the island is overrun with the dogs—at least, that part between the town and Sconset. They were brought from the West, and have increased to a very large number. It is quite common to see forty to fifty while driving along the state road.

W. H. C.

And so another ? is settled!

Mr. Martin

Corner Scrap-Book

(For the Old Folks)

"IS THIS THE WAY, MY FATHER?"

Mrs. C. E. Woodstock, Ct., finds the poem asked for Dec. 7 in *Folded Hands* (American Tract Society). Mrs. D., West Suffield, Ct., finds it "set to chant music (by S. J. Vail) in an old singing book called *The Temple*, author's name not given." M. N. G. of Malden, Mass., refers to *Hymns of the Ages* (third series), and from this book I copy the verses entire.

THE GUIDING HAND

"Cast thy burden upon the Lord." Ps. 55: 22.

Is this the way, my Father? 'Tis, my child, Thou must pass through this tangled, dreary wild, If thou wouldst reach the city, undefiled, Thy peaceful home above.

But enemies are round! Yes, child, I know That where thou least expectest thou'll find a foe; But victor thou shalt prove o'er all below, Only seek strength above.

My Father, it is dark! Child, take my hand, Cling close to me; I'll lead thee through the land; Trust my all-seeing care; so shalt thou stand 'Midst glory bright above.

My footsteps seem to slide! Child, only raise Thine eye to me, then in these slippery ways I will hold up thy goings; thou shalt praise Me for each step above.

O Father, I am weary! Child, lean thy head Upon my breast. It was my love that spread Thy rugged path; hope on, till I have said, "Rest, rest for aye, above."

"PADDLE YOUR OWN CANOE"

(Inquiry in Dec. 7.) When M. C. R. of Concord, N. H., gave Mrs. Sarah Bolton as the author, I felt sure of the poem, assuming that it was Mrs. Sarah K. Bolton, formerly of *The Congregationalist*, and author of *Poor Boys Who Have Become Famous*, *Girls Who Have Become Famous*, and other familiar books. But inquiry at the Athenaeum revealed another Mrs. Sarah (T.) Bolton, of Indiana, now deceased. In her poems (New York, 1863), I find one of seven stanzas, beginning,

Voyager on life's sea,
To yourself be true,
And where'er your lot may be,
Paddle your own canoe.

I have three other distinct poems; one from Mrs. H. of Lawrence, Kan.:

I've left my loved and sacred home,
I've bade my friends adieu,
O'er hill and dale I've sped my way,
To paddle my own canoe.

From Miss S. of Three Oaks, Mich. (by Anna E. Howe):

Up this world and down this world,
And over this world and through,
Thought tossed about and drifted without,
Still paddle your own canoe!

From E. H. R., Cambridge:

I've traveled about a bit in my time,
And of troubles I've seen a few,
But found it better in every clime
To paddle my own canoe.
My wants are small, I care not at all,
If my debts are paid when due,
I drive away strife in the ocean of life,
While I paddle my own canoe.

CHORUS

Then love your neighbor as yourself,
As the world you go traveling through,
And never sit down with a tear or a frown,
But paddle your own canoe.

If H. D. K. will say which poem she wishes, and will send her address, I will copy it for her.

Mrs. A. Willimantic, Ct., sends a copy of Thomas Moore's ballad, *The Lake of the Dismal Swamp*, having in mind the lines, They made her grave, too cold and damp For a soul so warm and true; And she's gone to the Lake of the Dismal Swamp, Where all night long, by a fire-fly lamp, She paddles her white canoe.

L. N. M.

Entrance into the Kingdom*

By Rev. A. E. Dunning

The whole of our Lord's early ministry in Judea is before us in a single lesson, and John only of the four evangelists mentions it. But what a great gap in the story of the life of Jesus would be left unfilled without it! The central incident in it is the meeting between Jesus and Nicodemus. But John has evidently selected a few events for his avowed purpose to show that Jesus is the Son of God. He uses them to disclose to us:

1. A new king. The temple was the holiest place on earth to the Jews. When they had defiled that, they had blunted their keenest moral sensibilities. The Jews had crowded God out of his temple and enthroned Mammon in his place. The house of prayer had been made a den of robbers.

When the young Galilean appeared to vindicate the holiness of the temple, he had every man's conscience on his side. But those who resist their own consciences resent angrily any other man's defense of them. They will yield only to authority that cannot be challenged. Jesus based his authority on his assertion, "My Father's house." His bearing impressed the traders that his claim was true, and they fled. John told the incident to prove that Jesus was what he declared himself to be—the Son of God.

The Jews quickly recovered from their awe of his presence. They refused to accept his claim as evidence of his authority, and demanded a sign that would indorse it. He gave them one that required time for its interpretation, but one that revealed the deepest tragedy of humanity and showed his profound knowledge of human nature. He could drive the robbers out of the temple. But they would revenge themselves by driving him out of his temple; and he would prove his authority by entering it again, with the power which belongs to God only [v. 19]. The Jews did not understand his riddle, but they remembered it against him and taunted him with it as he hung on the cross [Matt. 27: 40]. His disciples remembered it and saw its solution in his resurrection [v. 22].

Jesus could never banish Mammon out of man's temple but by the power of God. We resist his authority often with anger and bitterness. It was such resistance that crucified him. But through God's might and grace he who conquered Satan in the desert and again in the temple is enthroned in the hearts of his disciples as their everlasting King.

2. A new kingdom. Jesus spoke of it unreservedly to Nicodemus. The Jews were familiar with the phrase, the kingdom of God. They thought they knew its character. To them it meant their nation, which they thought was to absorb the world with Jerusalem as its capital. So they interpreted their prophets, and naturally. Read Isa. 62. But Jesus taught Nicodemus that the kingdom of God was his own authority established in the hearts of those who trusted in him [John 3: 12-15].

Jesus did not trust even those Jews who believed on him because of the signs which he wrought. He knew that their belief in him was based on selfish aims and would fail when they found those aims disappointed. But there was one man to whom he gave his confidence—the ruler who came to him, frankly seeking instruction from him as a teacher come from God. Read John 2: 23-3: 8, substituting "but" for "now" in v. 1. Nicodemus has been much misunderstood and maligned. His coming to Jesus by night was natural while he knew so little of him. It may have been prompted as much by desire to protect Jesus as himself from the hostility of the Jews. Jesus recognized the nobility of his character and declared to him truths for which his own disciples were not yet prepared, which are the keystone and foundation of the gospel.

* The Sunday School Lesson for Feb. 11. Text, John 2: 12-3: 8. International Lesson, Jesus and Nicodemus.

3. A new birth. The Pharisees were looking for the coming of the Messiah as a leader of their party. It seems as though the question in the mind of Nicodemus was this: Was Jesus the Messiah come to establish an independent Jewish kingdom? John the Baptist had told the Jews that they could not count themselves in the kingdom of God which was at hand on the ground that they had been born into the Jewish nation and were children of Abraham. Jesus told Nicodemus that entrance into that kingdom, of which he was the Head, could be only through baptism by water and the Holy Spirit.

The water represents to the eye what the Spirit does to the heart. The one is the sign of forgiveness, the other of renewal. By the water the disciple confesses that his sins are washed away; through the Spirit he experiences the new life in which he is actuated by the motives which control his Lord. This figure of the new birth has been over-worked in teaching children the meaning of discipleship. Jesus used it only once, and then to a theological professor who declared that he could not understand it. Jesus used other illustrations much more often to teach the same truth—the way of entrance into the kingdom of God. He told his disciples that they must turn and become as little children. At another time he told them to take up their cross daily and follow him. He told the young ruler to go and sell his property and distribute it to the poor. He said that Mary had chosen the good part. The substance of his teaching of the new birth is that the world does not need new organization but new life, and that any one may have this by obeying him.

We should be careful about teaching children that they must be born again. A child is no more responsible for a new birth than he was for his physical birth. It is his duty to believe on Christ. It is the teacher's duty to show him who Christ is and how to believe on him. The responsibility for the new birth rests only with God.

4. A new teacher. John came with a new message, but it was only introductory and he knew it [John 3: 26-30]. Jesus is the supreme teacher [v. 31]. His wisdom is not confined by human limitations [v. 34]. Every teacher ought to know the earthly things concerning the kingdom of God [vs. 10-12]. These are the need of repentance and of new life from above. The heavenly things are given only by revelation and must be received by faith. They are the love of God and his mercy as shown in the sacrifice and resurrection of Christ. The ancient story of the brazen serpent illustrates the heavenly things. They are included in that verse which has been called the little Bible, whose full meaning has never been fathomed—John 3: 16.

5. A new gospel. The message of Jesus is the gospel of a person—the Son of God. He did not come to judge men, but to save them. Yet, apart from any act of his, men judge themselves by him. When an evil character comes into the light of truth against its will, the truth pronounces judgment and the man, by his deportment, confirms it. But those who seek to do the will of God show a disposition growing into harmony with him [John 3:

17-21]. Thus love, as Christ revealed it, is choice—God's choice of men and their choice of him. Intelligent choice of Jesus Christ as supreme Lord is followed by growing affection reaching out to him. That is certain evidence of the possession of eternal life [John 3: 18].

Biographical

REV. ORPHEUS THOMAS LANPHEAR, D. D.

Dr. Lanphear died at Beverly, Mass., Jan. 24, two days before his 80th birthday. He was born in West Fairlee, Vt., graduated from the University of Vermont in 1845 and three years later from Andover Seminary. His pastorates were at Derby, Vt., High Street, Lowell, Mass., Second of Exeter, N. H., College Street of New Haven, Ct., and, last and longest, Dane Street, Beverly, Mass., from 1867 to 1880. Since then he has been without charge, some of the time engaged in business. He soon learned to reside in Beverly till his death. The funeral service was held in Washington Street Church, Jan. 27. Appreciative tributes were given by Drs J. W. Wellman and D. S. Clark, and prayers were offered by the pastor, Rev. E. F. Sanderson, and Dr. W. H. Davis, a former pastor.

Dr. Lanphear was a man of learning in many lines. He was an acute reasoner, clear and strong in his theological beliefs and in all his convictions. He gathered his learning stoutly about his convictions, and fortified himself on all the ground he held, like a Boer in his trenches. He had his weapons always with him and was quick to use them, both in defense and assault. He was always frank. Sometimes his temper may have seemed to be sharp. But there was a deep kindness under it. He drew his friends closely to himself, and the deepest grief is felt at his loss by those who have known him longest and best.

Five eminent Free Church theologians, five High Anglican and five Evangelical Anglican theologians recently spent two days together in conference at Oxford University.

Gluten

The nutritive value of cereal foods lies in the amount of glutinous matter they contain. It is this element which places them in the flesh-forming group of foods. Wheat contains the most and rice the least of this constituent, and the wheat grown in the northwest contains the most of any.

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LITERATURE

BOOK REVIEWS

THE CHRISTOLOGY OF JESUS

Dr. James Stalker's new book is a study of the synoptic gospels, aiming to bring out our Lord's teaching concerning himself. It is so simple and unassuming that its thorough scholarship may fail at first to receive due recognition. The first chapter deals with the importance of the teaching of Jesus, and the five following chapters with his utterances bearing upon the significance of one or another title which he receives. For instance, the second chapter is about The Son of Man, and Dr. Stalker holds with good reason that the term probably was chosen by our Lord for himself because of its being such an admirable expression of the fact of his close, vital connection, his identity, with the whole human race.

The Son of God, the contrasting title, upon which also there is a chapter, may have been suggested to our Lord either by his religious environment or by the voice from heaven at his baptism. At any rate, it became to him chiefly an expression for his own relationship to God, a relationship not only unique but also superior to that of men or angels, and justifying him in naming himself in the same breath with the Father and the Holy Ghost as an object of worship. In the succeeding chapters, on the Messiah and the Redeemer, there is little which is novel, but our Lord's words are interpreted with reverent intelligence and are judiciously applied to practical life. The object of Jesus' work as the Messiah is especially set forth as having been to proclaim the kingdom of God—that kingdom which he believed to have come already. But the phrase, "kingdom of God," he appears to have outgrown, if we may use such a term, thinks Dr. Stalker, and he seemed to entertain in place of it a conception even larger and nobler.

This, however, as Dr. Stalker admits, is not a universally accepted opinion, and we cannot indorse his declaration that the attempt to revive the use of the word king in reference to Christ is due to a mistaken reverence for him and is a return from the spirit to the letter. The last chapter of the book treats of our Lord as judge, and is solemn and impressive. In two valuable appendixes there is a careful study of Wendl's untranslated volume on the teaching of Christ and of the book of Enoch, which lately has become accessible. Dr. Stalker holds that, in spite of the interest of the book, it is hopeless to build any structure of history or speculation upon it. [A. C. Armstrong & Son. \$1.50.]

A DIVIDEND TO LABOR

This is another economic study by N. P. Gilman somewhat in the line of his earlier book, *Profit Sharing Between Employer and Employee*. He has continued during the last ten years his study of the conditions of trade and of both employers and laborers, with special reference to efforts toward settling the problem which causes so much anxiety and difficulty, and this book is devoted especially to setting forth what has been done by employers in different lands in the way of sharing profits with their employés. The first part deals with the modern employer, and is largely a sketch of the business career of Robert Owens. It makes the point that the financial ability and success of an employer are of more importance to his laborers than a kind and generous disposition. As it truly says:

A hard employer, who keeps his men steadily at work for years on the average wage, is much more of a real benefactor to the operative than a genial employer whose inexperience or lack of capacity closes the factory in a few months: the latter will have the sympathy of his employees, but he is not their best friend [p. 6].

Nevertheless, Mr. Gilman must not be understood as belittling considerateness on the part

of employers toward their hands. This he commends earnestly. All which he means in the above quotation is that the business capacity which qualifies a man to keep his mills running and his operatives actively at labor is the first requisite.

The second part of his book, *An Indirect Dividend to Labor*, deals with "welfare institutions," as they are called in Germany, such as the various and numerous organizations connected with the famous Krupp steel works at Ems and elsewhere for the benefit of the hands. These are studied as found in Germany and France, Holland and Belgium, England and America; and their immense value, their great prosperity in many cases and their good influences are pointed out. The third part of the volume is entitled *A Direct Dividend to Labor*. It is a study of five cases of unqualified profit sharing. Three of the five concerns selected—the Bourne Mills at Fall River, the Proctor & Gamble Company at Ivorydale, O., and the N. O. Nelson Company of St. Louis—are American. They have made a success of their plan. A chapter is devoted to the history of the profit sharing movement during the last ten years, in which the feasibility of the practice is argued in spite of the failure of various attempts, and the closing chapter is a temperate, reasonable exposition of the author's opinion that in some form of profit sharing, direct or indirect, by which labor receives a dividend, is to be found the cure of many existing evils and dangers.

The wages system, thinks Mr. Gilman, will long endure, but socialism is unworkable. Although too much confidence must not be reposed in the mere machinery of profit sharing, the principle, if worked out, can be depended upon to promote the mutual welfare of capitalist and operative, to foster the best feeling between them and to gradually reorganize, not to say revolutionize in a proper manner, present conditions of business. Valuable statistics and a bibliography are included in the appendix. The volume is a treasury of information, presented in a candid and large minded fashion, which makes it doubly convincing. [Houghton, Mifflin & Co. \$1.50.]

RELIGIOUS

The Foundations of the Christian Faith [Eaton & Mains. \$3.50], by Prof. C. W. Rishell, belongs to the Library of Biblical and Theological Literature, which Dr. G. R. Crooks and Bishop Hurst are editing. It is an interpretation and estimate, including many parenthetical discussions and expositions. The first division deals with the relations of philosophy and Christianity, and Materialism, Agnosticism and Monism are controverted. The second division treats of scientists and theologians in conflict. Scientific agnosticism and scientific and theological theories of God in creation and providence are presented. The third division is about Christianity and modern historical science, with special relation to miracles, New Testament criticism and Christianity as a factor in human progress. In the fourth division the struggle of Christianity with anti-Christian ethics is studied, substitutes for and objections to Christian ethics being considered. The next division discusses Christianity and opposing religious theories, such as positivism, ethical culture, theosophy and Christian Science, and serious objections to Christianity drawn from religious considerations. The doctrines concerning man have a division to themselves, his spiritual nature, his immortality and the origin of sin, and so do the doctrines concerning God, his existence and personality. The balance of the book deals with revelation, its nature and fact, Christ as its chief source, the validity of his claims and the evidence from his character, miracles as corroborative evidence, his resurrection, the superiority and finality of the Christian revelation and the experimental test. This elaborate outline is worked out in a volume of more than 600 pages, which is scholarly, prac-

tical and spiritually uplifting, and which, without adding much to what other scholars have said, covers the ground effectively.

Dr. E. J. Banks is the author of *Jonah in Fact and Fancy* [W. B. Ketcham. 75 cents]. Dr. Lyman Abbott has supplied its introduction. It is a practical study from the point of view of the advanced critic. The spirit is reverent and the scholarship generally is good, although the author now and then takes too much for granted. With his leading conclusions most scholars will agree, and he has done good service in stating them so clearly. The real purpose of the book he claims to be to teach that Jehovah was not like the commonly accepted gods of the nations, having power limited to the countries in which their worship was approved, but was a universal and supreme Being, as well as a God of boundless mercy to the penitent. Thus, whether historical or purely legendary, and in spite of any errors of fact, the story teaches a beautiful and powerful, and when it was uttered an especially necessary, spiritual lesson. The author regards it as inspired only as the works of Michael Angelo, Shakespeare or Martin Luther were inspired, and he goes further than his purpose renders necessary. He also goes beyond demonstration in asserting that evil spirits never had existence outside of the human imagination. Other flaws might be pointed out. But the book undoubtedly, as he says, has a definite moral purpose, and on this account is abundantly worthy the reverence of the Christian world.

Prof. I. M. Price has made up a valuable volume on *The Monuments of the Old Testament* [Christian Culture Press. \$1.50], restating the evidence drawn from Oriental tablets, tables and tombs which have revealed a new world in the ancient Orient and thrown fresh light upon the proper interpretation of the Old Testament, rendering it more valuable, and relieving and satisfying doubts which some portions have awakened in the past. The book is not intended for specialists, but for ordinary readers, and is clear and interesting. It ought to prove a valuable help to Bible study.—Messrs. Fords, Howard & Hulbert have brought out *The Institute Hymnal* [50 cents], edited by C. T. Ives and R. H. Woodman, two experienced organists and choir masters. In the selection of hymns it is miscellaneous, although discriminating skill is apparent, and it is well adapted for practical service. It also is tastefully issued.

PHILOSOPHICAL

Dr. H. E. Cushman is the author of an authorized translation of Prof. Wilhelm Windelband's *History of Ancient Philosophy* [Charles Scribner's Sons. \$2.00] from the second German edition. It is a profound and thoroughly scholarly work, which also possesses the merit, rare in works of its class, of being thoroughly readable. It is more than a masterly discussion of Greek philosophy; it is the work of an independent thinker, and in certain important particulars it diverges from the customary track. He distinguishes Pythagoras from the Pythagoreans, for example, and the principles of the former from the science of the latter. He shows that Pythagoras was the agent of an ethico-religious reform, but that some important theories commonly attributed to him did not spring from him, but were held by his followers after him, such as the number theory. The discussion of the Eleatic idea of being, in connection with the endeavor to draw from it the orderly process of occurrences in the Heraclitan sense, is another instance of the author's individuality. The separation of the two phases of atomism by the Protagorean Sophistic is another. The development of the Hellenic-Roman philosophy is treated at a considerable length, and it is pointed out that this philosophy was divided by the gradual transformation of ethics into religion into two parts, in one of which the ethical interest predominated and in the other the religious interest. The controversies between the two resultant schools pre-

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ceded the transition, and it was succeeded by Patriotics and Neo-Platonism. Of course such a volume appeals primarily to specialists, but the circle of its readers is likely to be larger than that of most works of the kind. The author is unusually successful in rendering the results of his studies clear and forcible.

Prof. Lucien Levy-Bruhl has written a *History of Modern Philosophy in France* [Open Court Publishing Co. \$3.00], which is successful in affording a popularly written yet appropriately critical discriminating study of its theme. Beginning with Descartes, who opened a period in the history of philosophical thought for the world in general and not merely for France, it takes up successively Malebranche, Pascal, Montesquieu, Voltaire, the encyclopedists, Rousseau, Condillac, Condorcet, the ideologists, the traditionalists, Cousin, Compte, Renan, Taine and others, and there is a chapter on the contemporary movement in French philosophy. It is pointed out that during the 300 years since the birth of Descartes French philosophy has had its own peculiar characteristics, but none the less has been inseparable from the general evolution of European philosophy. There is a French philosophy, but it is evident rather in the shape that its peculiar genius and form of expression give to doctrine than in anything else. And in France, perhaps more than elsewhere, there has been a close affinity between the mathematical and the philosophic spirit. The French philosophers have attached conspicuous importance to methods, and doctrine has been shaped largely to match methods. They have evolved few original metaphysicians, their specially chosen work having been to classify and to rise from particular laws to general. A characteristic of their philosophy has been its close relation to practical affairs, and philosophical development has been marked throughout by a distrust and hostility towards the Roman Catholic Church as an exponent of Christianity.

BIOGRAPHICAL

Dr. L. H. Harley's biography of Francis Lieber [Macmillan Co. \$1.75] is a comparatively short, yet sufficiently comprehensive, account of the life of one of the most distinguished political economists of our century. Dr. Lieber was of German birth and participated in the Waterloo campaign against Napoleon, but, being too radical in his political views for his country and his time, after an unsatisfactory experience in the effort to liberate Greece, and after a residence in the service and family of Niebuhr, the historian, at Rome, he came to America. For many years he was one of the faculty of South Carolina College and during the remainder of his life a professor at Columbia. He became a leading authority on international law and political philosophy and ethics, and his publications have been accepted for many years as standard works. He became an enthusiastic American, and was characterized by honorable breadth of mind and range of research and was the intimate friend of an exceptionally large number of prominent men of our own and other lands. The author has told well the story of his exceptional career.

There is something very naive in the Countess Puliga's assumption that the world at large is likely to be specially interested in the fact that she and her father, an Englishman by the name of Sansom, cherished for each other a profound and beautiful affection. To portray this with more or less incident relating to her career is the principal object of her little book, *My Father and I* [H. S. Stöne & Co. \$1.25]. The book is saved from insipidity by the fact that in her maturer years she was the companion of many eminent and interesting persons in English and French society, something of her intercourse with whom is described, but it does not make a strong claim upon public attention. — *The Life of Hugh Latimer* [Houghton, Mifflin & Co. \$1.25], by R. M. and A. J. Carlyle, is well done without being remarkable. It is a clear,

straightforward, scholarly piece of work, interesting and informing, and putting a great deal of valuable material into small compass.

STORIES

It is a novel conception which Neil Munro has worked out in *Gillian the Dreamer* [Dodd, Mead & Co. \$1.50]. The fortunes and misfortunes are narrated, with distinctness and power, of a Scotch lad developing into manhood, the victim of a too powerful imagination. His fancy runs away with him invariably, and interferes with his practical services, hampering him both in work and in love. There is a certain fascination in his character, and it is set before the reader naturally and even beautifully. It is no easy task to portray such a character consistently, and this task the author has accomplished successfully. — The author of *When Shiloh Came* [J. S. Ogilvy Co. \$1.50], Mr. A. L. Jackson, must have a remarkable imagination. He revels in florid and glowing imagery, and common people and things appear only incidentally as a background. The time of the narrative is the years just before the birth of Christ, and the scene apparently is in or near Babylon. The downfall of the accepted gods is described and the soul hunger of the world for a redeemer. The plot is dramatic and the descriptive powers of the author are considerable. The book is decidedly interesting in spite of its riotous exuberance of coloring. — *In Old New York* [L. C. Page & Co. \$1.50], by Wilson Barrett and Eleanor Barron, is a pleasant colonial story of New York when the English were in authority but the Dutch element was almost equally prominent in the population. The contrast between the commercial pre-eminence of the Dutch merchants and the social distinction of the English is well outlined, and a spirited love story forms the back-bone of the narrative. The authors have collaborated with success.

Mrs. Lucy C. Lillie's new story, *Margaret Thorpe's Trial* [Dodd, Mead & Co. \$1.25], contrasts the characters and careers of two sisters, one of whom is frivolous, worldly and treacherous, the other animated by Christian unselfishness. The colors are laid on heavily and the story is somewhat crude. It is too sentimental for the Sunday school library, and it hardly can be called engrossing as an ordinary novel, yet it does not lack a certain interest or a measure of wholesomeness. — How a young Englishman who unexpectedly inherits a large fortune undertakes to play Providence to one of the minor states of Europe, and succeeds for a time, only to bring about a great political crash, is narrated in *The Princess Xenia* [Harper & Bros. \$1.50], by H. B. Marriott Watson. It is dramatic and powerful, and points a plain moral. — *My Lady Frivol* [J. B. Lippincott Co. \$1.25] is Rosa Nouchette Carey's latest story. It deals anew and somewhat freshly with the old theme of the governess subduing a rebellious but fascinating pupil by the power of her own gracious womanliness, and ultimately winning the love of the squire. All goes happily ever after.

Two capital naval stories are just issued, the materials of which are drawn from the War of 1812. One is *Smith Brunt, a Story of the Old Navy* [G. P. Putnam's Sons. \$1.50], by W. K. Post, a spirited and dramatic picture of sea and shore life among Americans and English. It is more than ordinarily entertaining, and, in spite of its dealing with many desperate adventures, it is not too sensational, and it inculcates a wholesome manliness and patriotism. — *For the Freedom of the Sea* [Charles Scribner's Sons. \$1.50], by C. T. Brady, is the other, and it makes very real the perils and hardships of naval life at the time described, and also the enthusiastic *esprit de corps* and love of country which controlled our navy. A pleasant love story or two is blended with its development. It is a breezy, healthy tale, which will be eagerly read.

It is a striking story which Pauline C.

Bouë has written and called *Their Shadow Before* [Small, Maynard & Co. \$1.25]. It deals with the Nat Turner insurrection in Virginia, some thirty years before the Civil War, and describes the remarkable character of Turner himself, his power over the colored people and the havoc which the insurgents created. It is written with unusual grace and vigor. — *The Rebel's Daughter* [Little, Brown & Co.], by J. G. Woerner, contains 775 closely printed pages. Life is too short for the reading of such stories, yet it has some merits. It deals with the Civil War and the years preceding it, and the fortunes of certain people in a Western town. It contains much which is excellent, and also much which is melodramatic and tiresome. The illustrations are inferior.

It is a charming, pathetic little book which Messrs. Houghton, Mifflin & Co. have issued, entitled *The Two Legacies* (\$1.00), by Georgina L. Putnam. It is about children and for them, but older people will not fail to enjoy it. It is short but graphic and touching, and very tastefully issued. — *The Iron Star* [Little, Brown & Co. \$1.50], by J. P. True, is hardly a story and yet may be so classified. It is a succession of short sketches forming a panorama of the course of civilization, connecting the age of mythology and that of history with modern times. The conception of an iron star, a meteorite, and its fortunes in successive centuries is well worked out, and the author has made a really interesting and also helpfully instructive volume. It is illustrated prettily by Lillian C. True.

Mr. Zangwill's newest book, *They That Walk in Darkness* [Macmillan Co. \$1.50], embodies his Ghetto Tragedies, published six years ago, with additions. The stories deal with modern Jewish life in different conditions and countries and are realistic, pathetic and dramatic. The life of the Jew is so distinct, even when he dwells among those of other faiths, that it could not be understood, except vaguely, but by the aid of an interpreter like the present writer. Furthermore, he has such keen, comprehensive powers of perception, such a sympathetic understanding of his people and such a vivid literary style that he is enabled to do useful service as an interpreter, while he also offers literary work of a superior quality.

MISCELLANEOUS

It is a series of short essays which Lafcadio Hearn has grouped in his new book, *In Ghostly Japan* [Little, Brown & Co. \$2.00]. They put the reader in possession pleasantly of many Japanese ideas and modes of thought about religion, art and literature, and many have an added attractiveness in that they are more or less personal narratives. They are saturated with the characteristic atmosphere of the Japanese material and moral world and are interesting to Occidentals as a revelation and an interpretation. The author, whether actually a Buddhist or not, seems to have yielded himself willingly to the fascination which Buddhism seems to have for some minds, and, whether or not a Japanese would indorse the fidelity of his impressions and utterances, they certainly will seem to his American readers as probably very indicative of the manner in which the Japanese mind and spirit would express itself. — The Funk & Wagnalls Co. has published *The Expert Cleaner* [75 cents], by H. J. Seaman, which is a good book for housekeepers.

Dr. John Fliske's recent essays, to the number of fourteen, including those on The Doctrine of Evolution, The Origin of Liberal Thought in America, The Arbitration Treaty, Cambridge as Village and City, Forty Years of the Bacon-Shakespeare Folly, and Professors Youmans and Fillmore and Sir Harry Vane, are grouped in a volume taking its title from its first paper, *A Century of Science* [Houghton, Mifflin & Co. \$2.00]. The public is somewhat familiar with most, if not all, of these essays, which exhibit the author at his best, and the book is full of diversified inter-

est.—*No License in Quincy* [\$1.00], by W. F. Hoehn, is a review of the early agitation of the subject of temperance, with a record of the work of the Citizens' No License Committee from 1882 to 1899. A chapter by Rev. E. N. Hardy, giving the history of a century of temperance effort, is of special value. There also is a sketch of the life of Mr. H. H. Faxon, the famous champion of temperance who lives in Quincy. All interested in the promotion of no license will find the book not only interesting, but full of facts of practical significance of which they may take advantage.

The third volume of the Report of the Survey, Botanical Series, entitled *Minnesota Plant Life*, by Conway Macmillan, is a book of very high practical value as well as of very great technical interest. It is not intended to be a text-book, although its purpose is educational. It blends the popular and the scientific elements effectively, and is full of information for everybody. But the people of Minnesota, especially those who till the soil, will find its abundant facts and its many suggestions of very great value to them. It is admirably arranged, is written tersely, is illustrated lavishly and well and has a fine index. In every way it is a credit to the author and to the University of Minnesota, which seems to be sponsor for it.—A series of articles by Dr. J. S. Christison in the *Chicago Tribune* are republished in a little volume called *Crime and Criminals* [\$1.25], which has reached its second edition and contains statistics and observations of interest to students of sociology. It is illustrated, and will do useful service among specialists or those who hope to become such. A prominent feature is a discussion of the famous Luetgert case, in which the verdict of the court is severely condemned, and the reasons for the condemnation set forth at length.—Mrs. Ellen H. Richards has written a very useful treatise for household use, entitled *The Cost of Living as Modified by Sanitary Science* [John Wiley & Sons. \$1.00]. It discusses standards of living, household expenditure, emotional and intellectual life, the organization of the household and kindred topics, out of large and wide observation, experience and sound common sense.

A new edition of *Gulliver's Travels* [John Lane. \$1.50], which Herbert Cole has illustrated skillfully, is handsomely printed and bound, the illustrations being exceptionally pertinent and skillfully executed. Such an edition will help to extend the popularity of this fascinating classic.

The *Fortnightly Review* naturally gives prominence to military and political themes, such as The Conduct of the War, a keen criticism by Major Arthur Griffiths; The War in South Africa, a summary with comment, apparently editorial; Issues at Stake in South Africa, by Dr. Hiller; The "French Shore" Acute Again, the Newfoundland difficulty, by P. T. McGrath; and Gains and Losses in the Pacific, treating largely of Samoan matters, by J. G. Leigh. St. George Mivart writes about Some Recent Catholic Apologists in an outspoken manner. J. G. Fraser offers an interesting suggestion as to the Origin of Gender in Language. Prof. Lewis Campbell discusses The Growth of Tragedy in Shakespeare in masterly fashion, and J. C. Bailey Stevenson's Letters. The number is a fresh illustration of the high excellence of *The Fortnightly*. But why are not its press copies sent out in time for earlier notice?

NOTES

American publishers are reported to have issued about 5,000 books during 1899.

During 1899 copies of first editions of Stevenson's books changed hands for \$150 to \$200 apiece. Two copies of Kipling's Schoolboy Lyrics were sold for \$500 each, and a copy of the first folio of Shakespeare brought \$8,500.

Mr. Edwin Markham is to explain how

he came to write his poem, *The Man With the Hoe*, and what it means in an introduction to the paper-covered edition of the poem which the Doubleday & McClure Co. are about to publish.

— We have received a circular signed by Dr. G. F. Seymour, Dr. Cuyler, Dr. Josiah Strong, Pres. A. H. Strong, Bishop J. H. Vincent and Dr. R. S. McArthur, protesting against an unauthorized reprint in this country of *The Expositor's Bible*. The editor-in-chief and the other authors of the work have no connection with this reprint and have not authorized it in any way. Purchasers should bear these facts in mind. There is an authorized low priced edition issued by the Funk & Wagnalls Co. by arrangement with Messrs. A. C. Armstrong & Son.

— Philately is becoming a recognized department of science. The most valuable collection of stamps made thus far is said to be that of M. Philippe Ferari, of Paris, which is valued at more than \$1,000,000. The next in value is that of the British Museum, and the third probably is that of the Brooklyn, N. Y., Institute of Arts and Sciences. Some idea of the value of rare stamps is indicated by the fact that one of the Baltimore ten-cent stamps of 1845, bearing the autograph of Postmaster Buchanan, has been sold for \$4,000. A St. Louis twenty cent stamp also once brought \$3,000.

BOOKS OF THE WEEK

Silver, Burdett & Co. Boston.

THE FOUNDATIONS OF ENGLISH LITERATURE. By F. L. Pattee. pp. 394. \$1.50.

D. C. Heath & Co. Boston.

SCENES DE LA REVOLUTION FRANCAISE. By A. de Lamartine. Edited by O. B. Super. pp. 157. 35 cents.

Macmillan Co. New York.

THE LIFE OF EDWARD WHITE BENSON, SOMETIME ARCHBISHOP OF CANTERBURY. By A. C. Benson. 2 vols. pp. 647, 851. \$8.00.

ONE YEAR OF SUNDAY SCHOOL LESSONS FOR YOUNG CHILDREN. By Florence U. Palmer. pp. 224. \$1.00.

A SHORT HISTORY OF THE EXPANSION OF THE BRITISH EMPIRE, 1500-1870. By W. H. Woodward. pp. 326.

THE STORY OF FRANCE. Vol. II. By T. E. Watson. pp. 1,076. \$2.50.

THE ENGLISH CHURCH FROM ITS FOUNDATION TO THE NORMAN CONQUEST (597-1066). By William Hunt. pp. 444. \$1.50.

THE BOOKS OF CHRONICLES. With maps and introduction by W. E. Barnes. D. D. pp. 308. \$1.00.

THE PROVERBS. Edited by Ven. T. T. Perowne. B. D. pp. 196. 75 cents.

WHO'S WHO, 1900. pp. 1,092. \$1.75

RAMAYANA. Condensed into English verse by Romesh Dutt. C. I. E. pp. 193. 50 cents.

GLEANINGS IN HOLY FIELDS. By Hugh Macmillan. pp. 252. \$1.50.

THE LARGER TEMPLE. SHAKESPEARE. Vols. 3 and 4. Containing Merchant of Venice, As You Like It, Taming of the Shrew, All's Well That Ends Well, and Twelfth Night, A Winter's Tale, Cymbeline, Each. \$1.50.

IRVING'S ALHAMBRA. Edited by A. M. Hitchcock. pp. 356. 25 cents.

SCOTT'S MARMION. By G. B. Alton. pp. 250. 25 cents.

THEISM IN THE LIGHT OF PRESENT SCIENCE AND PHILOSOPHY. By James Iverach. D. D. pp. 330. \$1.50.

HISTORY OF THE CHRISTIAN CHURCH. Vol. III. 1517-1648. By Dr. Wilhelm Moeller. pp. 476. \$3.75

RAPHAEL. By Henry Strachey. pp. 147. \$1.75.

THE PARADISO. By Dante Alighieri. pp. 418. 50 cents.

G. P. Putnam's Sons. New York.

VOICES OF FREEDOM. By H. W. Dresser. pp. 204. \$1.25.

THEODORE BEZA. By H. M. Baird. pp. 376. \$1.50.

FIRST PRINCIPLES IN POLITICS. By W. S. Lilly. pp. 322. \$2.50.

BISMARCK. By J. W. Headlam. pp. 471. \$1.50.

GROWTH OF NATIONALITY IN THE UNITED STATES. By John Bascom. pp. 213. \$1.25.

THE WHEAT PROBLEM. By Sir William Crookes. F. R. S. pp. 272. \$1.25.

Harper & Bros. New York.

SHIRLEY. By Charlotte Brontë. pp. 866. \$1.75.

VILLETTÉ. By Charlotte Brontë. pp. 594. \$1.75.

RECOLLECTIONS OF SIR ALGERNON WEST. pp. 442. \$3.00.

UNIDENTIFIED CONTRIBUTIONS OF W. M. THACKERAY TO PUNCH. By M. H. Spielman. pp. 345. \$1.75.

E. P. Dutton & Co. New York.

WAGNER. By C. A. Lidgey. pp. 268. \$1.25.

CHOICE OF BOOKS. By C. F. Richardson. pp. 208. \$1.25.

Pussy AND DOGGY TALES. By E. Nesbit. pp. 132. \$1.25.

Student Volunteer Movement for Foreign Missions. New York.

MODERN APOSTLES OF MISSIONARY BYWAYS. By Dr. A. C. Thompson and others. pp. 108. 40 cents.

JAPAN AND ITS GENERATION. By Otis Cary. pp. 138. 50 cents.

F. H. Revell Co. New York.
THE BIBLE DEFINITION OF RELIGION. By George Matheson. pp. 53. 30 cents.

E. B. Page & Co. New York.
REINCARNATION IN THE NEW TESTAMENT. By James M. Pryse. pp. 92.

Funk & Wagnalls. New York.
BIBLE QUESTIONS. By J. M. Campbell. pp. 267. \$1.00.

Life Publishing Co. New York.
MYTHOLOGY FOR MODERNS. By J. S. Metcalf. pp. 117. \$1.00.

COONTOWN'S 400. By Kemble. \$2.00.

Sigma Publishing Co. Chicago.
TWO CHILDREN OF THE FOOTHILLS. By Elizabeth Harrison. pp. 294. \$1.25.

Church Press. Chicago.
CIVILIZATION BY FAITH. By John G. Woolley. pp. 136.

O. N. Nelson & Co. Minneapolis.
HISTORY OF THE SCANDINAVIANS AND SUCCESSFUL SCANDINAVIANS IN THE UNITED STATES. Compiled and edited by O. N. Nelson. pp. 798.

PAPER COVERS

Managers Floating Hospital. Boston.

REPORT FOR SEASON OF 1899.

Commissioner of Public Records. Boston.
TWELFTH REPORT ON THE CONDITION AND CUSTODY OF THE PUBLIC RECORDS OF PARISHES, TOWNS AND COUNTIES. pp. 18.

Vermont Bible Society. Waterbury.
EIGHTY SEVENTH ANNUAL REPORT.

Connecticut Bible Society. New Haven.

OUR CITY AND STATE. pp. 32.

International Committee of Y. M. C. A. New York.
TWENTY-FOUR LESSONS TO ILLUSTRATE CHRISTIAN BELIEF AND CHRISTIAN EXPERIENCE BY MEANS OF CHRISTIAN HYMNS. Compiled by Rev. C. C. Hall, D. D. pp. 51.

Cassell & Co., Ltd. New York.
AREOPAGITICA, etc. By John Milton. pp. 192. 10 cents.

Lake Mohonk Conference. Lake Mohonk, N. Y.
PROCEEDINGS OF THE SEVENTEENTH ANNUAL MEETING OF FRIENDS OF THE INDIANS, 1899. Reported and edited by Isabel C. Barrows. pp. 98.

F. H. Revell Co. New York.
CHRIST OUR CREDITOR. N. L. Rigby. pp. 126. 25 cents.

W. Virginia University. Morgantown.
GOING TO COLLEGE. By Waltman Barbe. pp. 104.

N. C. Betts & Co. Chicago.
HAIL TO AMERICA. Words and music by J. W. Betts.

C. M. Sheldon. Topeka, Kan.
ACROSS THE WAY. By L. A. Halbert. pp. 47.

S. W. Partridge & Co. London.
SONGS OF THE CHRISTIAN LIFE. By Newman Hall, LL B., D. D. pp. 94.

MAGAZINES

JANUARY. LITTLE FOLKS.—BLACKFRIARS.—LITERARY NEWS.—WERNER'S.—FORTNIGHTLY.—NEW CHURCH.

February. DELINEATOR.—MISSIONARY REVIEW.—FRANK LESLIE'S.—ST. NICHOLAS.

The Church Prayer Meeting

Topic, Feb. 4-10. Modern Hindrances to Conversion. Ps. 50: 7-23; Luke 12: 15-21; John 7: 40-48.

Materialism. Distrust of the Bible as God's Word. False ideas of God. Public opinion.

[For prayer meeting editorial see page 151.]

Missionary Topic: Garnered Fruits of a Century's Sowing. Matt 28: 16-20; Eph. 2: 11, 12.

[See editorial comment in issue of Jan. 25.]

The public meeting of the Woman's National Sabbath Alliance was held, Jan. 22, at 156 Fifth Avenue, New York. It was one of the largest meetings on record. From every committee came reports of good and aggressive work. The report of the secretary showed that auxiliary organizations may soon be effected in Philadelphia, Pa., Norwalk, Ct., Englewood, N. J., Mt. Vernon, N. Y., Kansas City, Kan., and other cities. Representatives from auxiliaries in White Plains, Bridgeport, Brooklyn and other cities reported action taken against Sunday sports, Sunday saloons and the Sunday opening of caterers, candy and fruit stores. The formation of a Young People's Sabbath Alliance in a large church in New York city is an encouraging indication. A member of the alliance offers \$25 for the best short paper on the influence of the ministrations of the church in developing in the minds of the young a proper regard and honor for the Sabbath day. A personal experience will alone be considered. Manuscripts will be received until May 15 at 156 Fifth Avenue, New York city, and must contain a sealed envelope with name and address.

A Sympathizer, Groton,	5
Friend, Sherburne, N. Y.,	1
M. E. F., Nashua, N. H.,	1
—, New Haven, Conn.,	2
M. W. Hobart, Newburyport,	3
E. W. Gaylord, N. Amherst,	1
Mrs. A. F. Gaylord, N. Amherst,	1
Friend, Savannah, Ga.,	6.80
Mrs. F. G. Grassie, Milwaukee, Wis.,	1
H. S. Lyman and Family, Talcottville, Ct.,	10.
Friend, Worcester,	3.
J. M. and A. H. Smith, Chicopee,	1
Friends, Bedford,	1
Cornelia A. Sawyer, Watertown, N. Y.,	25.
S. M. B., New London, Ct.,	5.
No Name, Newville,	2.
George A. Beckwith, Saratoga Springs, N. Y.,	1.
Waide E. Conant, Littleton,	5.
A. T. Brewster, Andover,	10.
William J. Copley, Malden,	5.
Friends, Springfield,	1.
Friends, N. Thetford, Vt.,	7.
M. A., New York city,	1.
W. S. Billia, Garfield, Kan.,	1.50
Mrs. M. E. Stevens, Beaver Dam, Wis.,	5.
Miss Faith C. Smith, " "	1.
Friend, La Crosse, Wis.,	50.
—, Hamburg, Ct.,	2.
Margaret H. Johnson, Closter, N. J.,	1.
P. A. Smith, Orange, N. J.,	10.
Mrs. P. M. Kelly and Son, Bremer, Io.,	2.
I. M. Hoffsen, Waldoboro, Me.,	1.
Mrs. Wa-tha Ladd, Grand Isle, Vt.,	1.75
Friends, N. Thetford, Vt.,	7.
M. A., New York city,	1.
W. S. Billia, Garfield, Kan.,	1.50
Mrs. M. E. Stevens, Beaver Dam, Wis.,	5.
Miss Faith C. Smith, " "	1.
Friend, La Crosse, Wis.,	50.
—, Hamburg, Ct.,	2.
Margaret H. Johnson, Closter, N. J.,	1.
P. A. Smith, Orange, N. J.,	10.
Mrs. P. M. Kelly and Son, Bremer, Io.,	2.
I. M. Hoffsen, Waldoboro, Me.,	1.
Mrs. Wa-tha Ladd, Grand Isle, Vt.,	1.75
Miss Elsie M. Emery and Friend, Sanford, Me.,	10.
Mrs. Edward Buck, Bucksport, Me.,	2.
Mite, Brattleboro, Vt.,	1.
Mrs. J. T. Bailey, Jr., Brooklyn, N. Y.,	3.
M. A., New York city,	1.
T. T. T., New York city,	1.
Second Church, Dorchester,	71.
C. M. Mead, New Haven, Ct.,	6.
Friends, Monticello, Io.,	6.50
Opportunity Circle, Hartford, Ct.,	10.
Mrs. Stearn's School, Amherst,	10.
Rev. H. M. Lawson, Brooklyn, Ct.,	10.
X. Y. Z. Oxford,	10.
Methodist Eng. Ch., Ekonk, Ct.,	4.25
Friend, Lee,	1.
Friend, Portland, Me.,	2.
Mrs. Edith Burr Palmer, New Haven, Ct.,	50.
No Name,	2.25
Tourist Club, Lexington,	5.
Cong. S. S. Oriskany Falls, N. Y.,	1.25
Two Friends, Newton Highlands,	5.
M. A. A., Montreal, Can.,	6.
Therion S. Plumb, Bennington, Vt.,	1.
Somerset,	1.
Mrs. Hettie Corliss, Calais, Me.,	1.
M. P. Peck, Winchendon,	7.
Subscriber, Brooklyn, N. Y.,	6.
Friend, Monson,	3.
Mrs. L. B. Wilson, New Brunswick, N. J.,	1.
"One who has been there," Walworth, N. Y.,	2.
K. A., New York city,	1.
Mrs. J. S. Anne Holden,	2.
United Cong. Ch. Aux., "Thank Offering," New- port, R. I.,	21.19
Mrs. K. J. West, Detroit, Minn.,	5.
C. E. Hamilton, Sheiburne Falls, N. Y.,	6.
A. M. P. N. Reading,	1.
M. L. P., Frookline,	1.
Friends, N. Am., Glenbeulah, Wis.,	1.
Meth. Epis. S. S., " "	1.
Friends, Cong. Ch., Columbia, S. D.,	3.
S. S. Birthday Box, Cong. Ch., Mobile, Io.,	6.25
"In Memory of G. S. F.," E. Orange, N. J.,	2.82
Second Cong. Ch., Newcastle, Me.,	100.
Mrs. Walter H. Snow, Greenfield,	21.
C. A. M., Boston,	6.
Two Unrested Ones, Osage, Io.,	5.
John H. H. Dover, N. H.,	5.
Friend, Stamford, Ct.,	5.
Friend, N. Norwalk, Ct.,	2.
Friend, Wilbraham, Ct.,	2.
William W. Smalley, Sound Brook, N. J.,	5.
Cash, E. Orange, N. J.,	10.
S. L. Shaw, W. rester,	5.
"My Brother's Keeper," Craftsbury, Vt.,	3.
The H. H. Gridley, Worcester,	4.
Mrs. H. S. De Forest, New Haven, Ct.,	1.
Mrs. M. R. De Forest, " "	1.
Charles W. De Forest, " "	1.
L. A. Sherman, Matinuck, R. I.,	2.
Two Friends, New Haven, Ct.,	20.
M. Annie Pixie, Penacook, N. H.,	1.
Edward Whittle, Whitinsville,	100.
Estelle Williams, Whitinsville,	100.
Friend, Foxboro,	1.
Friend, Dorchester,	2.
M. L. Walton, N. Cambri ge,	2.
Cong. Saxon's River, Vt.,	2.
Cong. Ch., Gilsum, N. H.,	5.
E. C. Stone, Hartford, Ct.,	40.60
F. H. M., Washington, D. C.,	2.
L. B. H., Springfield,	2.
A. G. Johnson, Minneapolis, Minn.,	2.
R. L. Mann, " "	5.
Mrs. Sophia C. Hale, Newburyport,	25.
Goo R. Hewitt, L. well,	2.
Mrs. A. Alvord, Barnhamsted, Ct.,	2.
North Cong. S. S., Middletown, Ct.,	25.
Jun. C. E. Soc., Newfield, Ct.,	50.
An Oberlin Woman,	1.
J. R. W., Oberlin, O.,	1.
Friend, Portsmouth, N. H.,	3.
Subscriber, Newf. U.,	1.
William L. Peabody, Washington, D. C.,	1.
Total, Previously Acknowledged,	56,082.16
Grand Total, 1,159.55	57,221.71

How One City Is Helping Starving India

Our hearts were moved by the appeals in *The Congregationalist*, and on Sunday, Jan. 21, a few words were spoken in the C. E. meeting—a simple summary of the pathetic articles by Dr. Barton and Mr. Abbott, but it brought the facts of the case before those who, perhaps, had not realized them, and a name of a person was given to whom small contributions might be sent and forwarded.

The same plan was followed in an appeal to the society of women in our church. Many of the members do not know much about missions, being more interested in their own church work, and thus money was obtained that probably would not have been given otherwise.

An article was also inserted in the local papers, describing the situation. This has been the means of bringing in the most money of all so far. In each case the effort was made to reach a class of people who would not be likely to know much about the famine or the needs of the sufferers and to offer a reliable channel for small contributions. Many will give twenty-five cents to some one in town who would not care to send such a small sum away.

We are hoping for more money next Sunday from collections in the churches and announcements in the calendars, accompanied by a few words from the pastors. A. M. R.

Rev. Robert A. Hume writes from Ahmednagar, Dec. 22, 1899:

The famine grows apace. Over 2,000,000 are now on relief works. Millions more are in dire distress. I have just made a tour in the villages in my district. It was difficult to get fodder and water for the horses which I took. Government is doing much, but the authorities plainly say that they can only partially meet the situation.

Woman's Board Prayer Meeting

CONGREGATIONAL HOUSE, BOSTON, JAN. 26

Miss Frances J. Dyer, presiding, read from John 15, and in connection with the variety of blessings which Christ has brought to the world spoke of the little book by Rev. J. D. Jones, an English delegate to the International Council, *If Christ Had Not Come*. She suggested the need of special prayer for Queen Victoria in connection with the Transvaal war, which she would gladly have averted and which now brings such burdens of sorrow to her subjects.

Mrs. John E. Bradley, recently from Jacksonville, Ill., was warmly welcomed, cordially remembered during the thirteen years since she left her Albany home, where she served for several years as president of New York State Branch of the Woman's Board. She contrasted the influence which Queen Victoria has exerted with that of the empress dowager of China, emphasizing the assertion, "Christianity must come to the front."

A letter was read from Miss Martha Pixley who, with her parents and sister, sailed from Boston Oct. 25. From England they went on a steamship carrying 1,000 troops for Africa, and Dec. 3 arrived in Table Bay, where the troops disembarked equipped for camp life. The Pixleys were staying for a while at Claremont, Cape Colony, before proceeding to Natal. Several other missionaries in Zululand were reported—Mrs. Malcolm, in charge of the Umzumbe Home, and those bearing the familiar names of Cowles, Bridgman, Ireland, Kilbon, Ransom, Clark, Wilcox, Harris and Dorward. The Ireland Home was especially mentioned, with fifty-eight girls coming from their kraal homes ranging in age from seven to eighteen, one being nearly thirty. This one has just been called home to see her mother die in the Christian faith, saying, "The Lord is calling me and has given me a vision of his messengers, but has allowed me to remain a little to see you," charging each of her children to live for God, and begging them not to allow others to follow the heathen custom of walling for her.

Many of these girls remain only one term in the school, while the teachers would be glad to keep them at least a year; but Mrs. Dorward says, "One term in this life so utterly different from that to which they have been accustomed may mean as much to them as several years of such training to the girls of the next generation." "They need our constant prayer that they may be kept."

In connection with prayer for colleges, Miss Dyer contrasted the lives of young women and older ones who have a worthy purpose with those who may indeed be busy but who spend time and strength in that which availeth not for their own advantage or others' good.

For Young People

What the New View Point Sees

The Congregationalist is glad to extend congratulations to the Society of Christian Endeavor and to its officials upon the nineteenth anniversary of its organization.

Apropos of the birthday, one of the best known trustees of the United Society, Rev. Nehemiah Boynton, D. D., of Detroit writes:

"The Congregationalist was, I think, the first religious journal to carry widely to the world the account of the Christian Endeavor Society in Portland. Through these passing years the Christian Endeavor leaders have always found *The Congregationalist* to be a sincere and discriminating friend. The prayer meeting meditation each week is among the most helpful and suggestive of all the published comments upon the topic."

And this paper is of increasing value to our young people. A stimulus to more intelligent loyalty and the cultivation of a denominational spirit which will develop our resources and make more useful our own institutions is needed. Many churches are beset with difficulties in administration and ecclesiastical usages.

One remedy is in a systematic effort to train *young for responsibility*; not in general sense alone, but specifically for the church of its choice. The maintenance of the churches in dignity and influence must come through education: a study of our church government, belief and fellowship and our mutual obligations. With all should appear a deep and abiding love for the local church and a training for its service.

The Congregationalist will co-operate with pastors and C. E. leaders in securing these ends.

Yours, *THE CONGREGATIONALIST*,
Warren P. Landers, Supt. of Circulation.

Benevolent Societies

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts (and in Massachusetts only) by the MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 609 Congregational House, Rev. Joshua Coit, Secretary; Rev. Edwin S. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 607 Congregational House, Office hours 9 to 5. Annual membership, \$1.00; life membership, \$20.00. Contributions solicited. Miss Lizzie D. White, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, Boston. Frank H. Wiggin, Treasurer; Charles E. Swett, Pub. Issuing and Purchasing Agent, Office in New York, Fourth Ave. and Twenty-Second St.; in Chicago, 153 La Salle St.

WOMAN'S BOARD OF MISSIONS, Room 704 Congregational House, Sarah Louise Day, Treasurer; Miss Abbie E. Child, Home 44c.

THE AMERICAN MISSIONARY ASSOCIATION, United Churches Building, New York. Missions in the United States, evangelistic and educational, at the South and in the West, among the Indians and Chinese. Boston office, 615 Congregational House; Chicago office, 153 La Salle Street. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, Fourth Ave. and Twenty-Second St., New York City.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY—Church and Parsonage Building. Rev. L. H. Cobb, D. C. Secretary; Charles E. Hope, Treasurer. United Church Building, Boston, 100 Franklin St.; George A. Hood, Congregational House, Boston, Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY (including former New West Education Commission). Scholarships for students for the ministry. Twenty-seven Congregational Colleges and Academies in seventeen States. Ten free Christian schools in Utah and New Mexico. S. F. WILKINS, Treasurer. Offices 612, 613 Congregational House, Boston; 151 Washington St., Chicago, Ill.

CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY.—Contributions used only for missionary work. Rev. George M. Boynton, D. D., Secretary and Treasurer; W. A. Dyer, Ph. D., Field Secretary; Rev. Francis J. W. Bush, New England Superintendent, Congregational House, Boston.

THE CONGREGATIONAL CHURCH UNION of Boston and vicinity (Incorporated). Its object is the establishment and support of Evangelical Congregational Churches and Sunday Schools in Boston and its suburbs. Samuel G. Darling, Pres.; C. E. Kelsey, Treas.; J. J. Tillinghast, Sec., 46 Milk St., Boston.

NATIONAL COUNCIL'S MINISTERIAL RELIEF FUND.—Aids aged and disabled ministers and missionaries and their families. Secretary, Rev. N. H. Whittemore, New Haven, Ct. Treasurer, Rev. S. H. Forbes, Hartford, Ct. *Form of a bequest*: I request that the National Council of the Congregational Churches of the United States (a body corporate chartered under the laws of the State of Connecticut) [here insert the bequest], to be used for the purpose of Ministerial Relief, as provided in the resolutions of the National Council of the Congregational Churches of the United States.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, established by the Massachusetts General Association, offers its services to churches desiring pastors or supply ministers in Massachusetts and in other States. Room 610 Congregational House, Boston. Rev. Charles B. Rice, Secretary.

THE BOSTON SEAMAN'S FRIEND SOCIETY, organized 1827. Chapel and reading room, 287 Hanover Street, Boston. Open day and evening, sailors and landsmen welcome. Daily prayer meeting, 10:30 A. M. Bible study 3 P. M. Sunday services, usual hours. Meetings every evening except Saturday. Branch mission, Vineyard Haven, is a Congregational society and appeals to all Congregationalists for support. See *Form of a bequest* to the Boston Seaman's Friend Society, Room 610 Congregational House, Boston. Send clothing, comfort bags, reading, etc., to Capt. S. N. Nickerson, chaplain, 287 Hanover Street. Bequests should read: "I give and bequeath to the Boston Seaman's Friend Society the sum of \$—, to be applied to the charitable uses and purposes of said society." Rev. Alexander McKenzie, D. D., President; George Gould, Treasurer.

THE WOMAN'S SEAMAN'S FRIEND SOCIETY of Boston, Room 601, Congregational House, Annual membership \$1.00; life membership \$20.00. Miss Mary W. Brooks, Treas.

Life and Work of the Churches

Meetings and Events to Come

BOSTON MINISTERS' MEETING, Pilgrim Hall, Monday, Feb. 5, at 10 A. M.
FOREIGN MISSIONARY PRAYER MEETING, under the auspices of the Woman's Board of Missions, Pilgrim Hall, Congregational House, every Friday at 11 A. M.
ECUMENICAL MISSIONARY CONFERENCE, New York city, April 31-May 1.
WORCESTER CO. BRANCH W. E. M., N. Leominster, Feb. 1.

AN UNUSUAL INTEREST IN LOWELL

A noteworthy series of meetings at Trinitarian Church, Rev. G. F. Kenngott, pastor, has just closed. Evangelist C. L. Jackson has been preaching twice a day, and his engagement, originally for ten days, was prolonged a week by reason of interest culminating in the Sunday school session, Jan. 14, when more than 100 persons pledged themselves to enter the Christian life. Many who have long worked in religious meetings declared that the manifestation of the Spirit's power was more vividly realized at this meeting than in any other they had ever known, class after class yielding. Yet there was no excitement, no sensational appeal, nothing but a quiet, earnest presentation. The interest continued during the following week, and 180 persons gave evidence of conversion. The number of those pledging themselves by this act was not announced during the meetings, and is now permitted to be disclosed only in the hope that it may encourage other churches to renewed prayer for conversion.

J.

NINE DECADES IN BRADFORD, VT.

On the evening of Jan. 6, in the church parlors, 200 Congregationalists stood around a supper table arranged in the form of a great cross and, joining hands, sang "Blest Be the Tie That Binds." The occasion was the ninetieth anniversary of the founding of the church. Like many Green Mountain churches, this one cherishes the memory of a long pastorate—that of Rev. Silas McKeen, D. D., who, coming to it full of holy zeal at the age of twenty-three, ministered forty-three years, preaching from his Hebrew Bible, teaching and catechising the children, giving a ringing sermon to the historic Bradford company on the Sabbath before its departure for the Civil War and leaving his impress on the entire community. The town which he thus molded produced during his pastorate the now venerable and beloved Gov. Roswell Farnham, a pillar of the church, also Dr. D. K. Parsons, a prince of Christian givers, and Capt. Charles E. Clarke, the hero of the Oregon.

The pastores following that of Dr. McKeen have been of goodly length, the present year opening prosperously with a number of additions under the leadership of one of the young pastors of the state, Rev. H. J. Kilbourn, a graduate of the University of Vermont in 1883 and of Union Seminary in 1896.

The church has recently harmoniously adopted the Creed of 1883. With a loyal corps of workers and in hearty co-operation with the gracious sisterhood of Vermont churches, it faces the opening century.

J.

OF SPECIAL NOTE THIS WEEK

A Vermont church and a Minnesota Sunday school keep fresh the memory of former pastores by hanging their portraits on the walls.

A central Massachusetts town in all its elements is alive and praying. Results from such efforts should come.

Strength to Congregationalism is what the action in Baltimore will doubtless mean.

THEOLOGICAL SEMINARIES

Yale

The annual banquet last Friday evening had addresses by Messrs. Clarke, Nicol, Matsumoto, Barker, Bicknell and Storrs of the school, Mr. Macfarland for the graduates and Professor Blackman for the faculty. Mr. J. B. Lyman was toastmaster.—The Senior address was by Mr. G. G.

Clarke on Religion as Personal.—Dr. H. A. Stimson held a homiletical quiz at the Leonard Bacon Club meeting.

Chicago

Professor Mackenzie has recently addressed a crowded meeting at Chicago Commons on the Boer-British War. He favored, on the whole, the British side, perhaps because he was born in Zululand and has a brother and sister now in Kimberley.—Rev. J. G. Paton, the famous missionary for 40 years in the New Hebrides, has addressed the students on mission work.—Professor Taylor has just had printed a *Syllabus in Biblical Sociology* for the use of his men.

CLUBS

Mass.—The Worcester club has just held its 26th annual banquet. This being the completion of 25 years, Rev. A. H. Coolidge gave a historical sketch. The present membership is 250. A balance of \$472 remains on hand. President Tucker of Dartmouth gave the address on *The Next Advance in Popular Education*.

Mo.—The St. Louis Club held its 76th meeting Jan. 22, Dr. W. M. Jones presiding. Dr. C. H. Paton, for the executive committee, presented a report embodying various suggestions for the future conduct and improvement of the club. The speaker of the evening was Prof. William Trelease, director of the Missouri Botanical Garden. He was a guest of Mr. Harriman on the famous Alaskan scientific expedition last summer and presented stereoscopic views taken during that trip. His lecture revealed a wide knowledge of the characteristics and resources of that great territory. He laid special emphasis on its botanical resources and has brought home valuable specimens of its flora.

NEW ENGLAND

Massachusetts

[For Boston news see page 158.]

WATERTOWN.—*Phillips*. The women have contributed \$40 for a free bed in the new hospital in Ahmednagar, India, naming it the "Virginia Wilson" bed, in memory of Mrs. Virginia F. Wilson, late of Portland, who with her husband, Rev. E. P. Wilson, ministered to the church in Watertown nearly 16 years.

LOWELL.—*Highland* has secured \$15,000 toward its debt of \$22,000. The people are enthusiastic and full of hope. Current expenses for the past year are fully paid and a small balance remains.

WORCESTER.—The Ministerial League last week heard a paper by Rev. L. B. Thomas, president of the Temperance Federation, on the work of the federation.—*Pilgrim* reports \$15,340 of pledges toward the church debt paid and all current expenses met. Hereafter the pews will be free at the Sunday evening service.

NORTH BROOKFIELD.—*First*. A new order of Sunday evening service is working well and promises much. The C. E. meeting is changed from Sunday evening that the members may give all their energy to the one effort of evangelization. One week a separate C. E. prayer meeting is held, with social or committee meetings or some special feature following on a week day evening; the next week the society unites with the regular midweek service. On Sunday evening four prayer meetings are held simultaneously: for men, women, boys and girls, respectively, from 6:30 to 6:45 o'clock. Then cordial vestibule work is conducted and at 7 o'clock is the gospel service with the choir in front seats, popular singing, calls for prayer and testimony from congregation, 20-minute gospel talk by the pastor, Rev. J. L. Sewall, with an appeal brought to a point. The "win one" plan is extended largely through the workers.

ANNUAL REVIEWS.—The year at *Park Street*, Boston, has been one of prosperity and harmony. The new members added number 30. The Sunday school is especially flourishing under Supt. A. H. Colby. The midweek prayer meetings have been large. The missionary circles are alive. The Park Street Club now numbers 90 young men, and the Boys' Club and the Young Women's Club recently started give promise of large numbers. The benevolences show an encouraging increase. All bills of the church are paid from the regular income, with a surplus remaining. Dr. J. L. Withrow is now on the second year of his second pastorate here.—At *Phillips* a fair surplus remained on hand from 1899, a condition which has occurred only once, and is the result of the first year's experiment with the free pews. The membership is 727, number in the Sunday school 1,152 and in the Y. P. S. C. E. 489.

The Ladies' Home Circle has recently repainted the church and lecture-room and also redecorated the latter at an expense of \$1,467. The new year opens with a strong religious interest among the young people.—*Newton*. *Eliot's* benevolent gifts reached the sum of \$31,729, ranging widely among the educational and missionary societies, over \$6,000 being given to the American Board and nearly \$5,000 to missionary work in Boston. The Woman's Association, besides supporting three missionaries at home and abroad, has sent out 24 home missionary barrels to families in the South and West.—*Kirk Street* of *Lowell* closed the year prosperously under the guidance of Dr. W. A. Bartlett as pastor, 19 persons being received on confession and 25 by letter. The net gain in members was 26. The benevolent record of the year is \$4,055, the largest item being the contribution of \$330 to the A. B. C. F. M. *John Street* has received the \$5,000 bequeathed in 1897, the payment of which has been delayed by vexatious technicalities.—*READING* closed the year with 458 members and a record of benevolences largely increased. A kindergarten class numbers 100; the women's organizations are being federated and the Sunday school has been reorganized.—*East* at *Ware* reports good financial and spiritual results of its first year as an incorporated church. All current expenses have been met by the pledge, weekly offering and free pew system. Special repairs costing \$800 have been made. The benevolences for the year are \$6,500 and the accessions 27, making the present membership 468. A service of individual communion cups has just been presented by the family of the late William S. Hyde as a memorial of his deaconship. Rev. A. B. Bassett is pastor.—*SHREWSBURY* had good annual reports. Since June the Sunday evening service has been under the auspices of a Men's League and the attendance has been more than doubled. Benevolences were about \$275 and accessions numbered seven, a gain of two. Rev. E. A. Lathrop is pastor.—*NORTH BROOKFIELD*. *Tucker Memorial* has a membership of 105. Resolutions have been passed expressive of the regret of the church in accepting the resignation of the pastor, Rev. J. J. Spencer. All departments of this church are flourishing. Memorial windows have just been placed in position to represent faith, hope and charity.—*ASHBURY*'s expenses last year were \$1,227 and benevolences \$313.—*At Third, Chelsea*, the year has been in every way encouraging and the membership is the largest in its history. The S. S. sessions and young people's meetings have been particularly well attended. A new vestry has been built, besides other improvements, at a cost of over \$1,100. A new work started among the boys and girls is hopeful. The state boulevard, to pass close to the church in the rear, will open the territories lying east and west. Rev. S. M. Cathcart is pastor.

Maine

[See Broadside, page 159.]

New Hampshire

DERRY.—Owing to Rev. H. B. Putnam's continued inability to occupy his pulpit, the church has generously voted an extension of six weeks to his vacation. He has been an efficient pastor for 12 years, and has recently been formally tendered hearty thanks for his satisfactory services.

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Safeguards the food
against alum.

Alum baking powders are the greatest
menaces to health of the present day.

ROYAL BAKING POWDER CO., NEW YORK.

North Hampton is bereaved in the recent death of Mrs. Almira Marden at the age of 82. She was a woman of superior worth and greatly endeared to her friends.—Hollis has lost a worthy member by the late death of Mr. Granville P. Patch, aged 69, an army veteran, a true man and a loyal citizen.—One of Littleton's oldest members, Mrs. Caroline A. Weeks, has lately died at the age of nearly 80.—Eye has had a series of largely attended union evangelistic meetings for the past three weeks.

ANNUAL REVIEWS.—The present membership of *First, Exeter*, is 76, a net loss of six. Benevolences amounted to \$1,838; home expenses were \$2,700.—*BATH* expended nearly \$1,600 last year in building the parsonage barn and church improvements. All bills are paid. A free will offering came from a member for decorating the vestibule and vestry. Rev. W. H. Woodsum is pastor.—*AMHERST*'s recent annual church and S. S. meeting included a midday banquet. Reports of clerk and treasurer made favorable showings. For benevolence of the coming year it was voted to have notice given from the pulpit through the month, with a collection the last Sunday.—*HOLLIS* reports 194 members and an average of 176 at Sunday morning worship. Benevolences were 264 and expenses \$1,891.

Vermont

[For other news see page 171.]

BRATTLEBORO.—*Center*. Portraits of Rev. William Wells, Drs. Charles Walker, A. H. Clapp and Rev. C. O. Day have been hung in the chapel. Those of Dr. George Tyler and Rev. N. Mighill will be added soon. These pictures have been secured through the agency of Mrs. C. F. Thompson from friends of the parish.

Connecticut

MERIDEN.—*First*. The 10th anniversary was the occasion for a special address by the pastor, Rev. Asher Anderson, last week Sunday morning. Mr. Anderson's pastorate is the longest by several years since Dr. G. W. Perkins in 1854. An average of \$16,350 has been annually raised for church support and missions. Of the total amount \$45,000 have gone to missions. Five hundred and sixty-six members have been received, 319 on confession. The membership of 866 stands fifth in Connecticut. Last Friday evening at a supper by the Ladies' Benevolent Society, the pastor was presented with a purse of \$150, together with hearty congratulations. A new interest has lately been created by extensive repairs and remodeling of the organ.

NEW HAVEN.—*Olive*. Rev. A. K. Foster has for some time been advocating the necessity of a new house of worship. The need was emphasized on a recent Sunday evening, when, just after he had left the pulpit, a section of plastering about five feet square fell from the ceiling and struck where he had been standing. A meeting was then called to consider the matter and plans are under discussion.—Last Sunday was missionary day, Rev. Messrs. Pudfoot, Shelton and Ives and Miss Moffatt being speakers at the various churches. Several union services of two churches were held in the evening.—*Redeemer*. Dr. W. L. Phillips has been called away by the death of his mother.

NEW MILFORD, reviewing the 10 years' pastorate of Rev. F. A. Johnson, finds that 228 members have been received, making the present membership 408, the second in size in Litchfield County. During this time \$22,122 have been contributed for benevolences and \$52,395 for parish expenses, including the renovation of the meeting house. A pleasant feature of the celebration was a Sunday evening service, when a review was conducted from the point of view of the society, the church committee, the Sunday school, the C. E. Society and the work of the women.

GOSHEN has dedicated with all-day services its new house, which in every respect is up to date. Dr. W. S. Palmer offered the prayer and Dr. S. H. Howe gave the discourse. A collation was served, followed by greetings from many churches.

Newington's debt of \$700 has been fully paid.

ANNUAL REVIEWS.—Of the **NEW HAVEN** churches in general it may be said that they have held their own with moderate prosperity. In most cases the net gains are slight. Financial deficiencies are slight, although in most cases an active canvass was found

necessary during the last month. Congregations have had a normal increase. *Plymouth* added 16 new members and lost 13. The membership is 406. The church benevolences amounted to \$1,270. This year began with the reception of 13 new members, six of them on confession. The new structure is rapidly approaching completion, and the outside will be finished before Dr. McLane starts on his tour to the Orient this month. *Dwight Place* reports 25 additions and 55 removals, largely through a roll revision. The present membership is 833. The S. S. total is 540. Benevolences were \$2,000. The home expenses were \$7,220. Since Jan. 1, 18 new members have been received. The church is free from debt except on the building fund. *Westville* had a net gain of 21. Benevolences were \$250 and church expenses \$1,600. *Center* had 13 additions and 20 removals. The missionary contributions amounted to \$10,400, besides the amounts raised by the ladies' societies and in other ways. Legacies from deceased members were \$2,500. At *United*, 32 new members were added. There were 25 removals. The S. S. membership is 712. Benevolences were \$7,000. *Grand Avenue* added 46 and lost 34 members. The S. S. total is 525. Benevolences amounted to \$1,070. *Taylor Memorial* had a net gain of eight. A C. E. Society, just organized, has 20 members. Rev. G. A. Peiton is acting as pastor. *Dixwell Avenue* (colored) received 7 by letter and 37 on confession. There were 8 losses. The present membership is 218. Rev. T. N. Baker of Yale is acting pastor. *Davenport* had 14 accessions and 25 removals. Benevolent contributions amounted to \$965. Expenses were \$4,935. An emergency fund of \$1,000 has been raised to dispose of any deficit that may occur in May at the close of the church year. A new Men's League gives promise. Rev. G. F. Prentiss is pastor.—*HARTFORD*. *Farmington Avenue*, notwithstanding its removal from Pearl Street to the West Side and the loss which naturally followed, has had a net gain of 16 members, the present number being 433. *First of NEW BRITAIN* had receipts last year of \$7,375 and expenditures of \$7,373. *South's* society expenditures were \$7,327 and receipts somewhat in excess of this amount.—In *ROCKVILLE* Union's benevolences were nearly \$3,000. The present membership is 501, a gain of 15. The Bible school has a membership of 545. A Bible school visitor has recently been appointed who has made 300 calls and organized a sewing school with 114 members.—*Third of TORRINGTON*, although without a pastor the greater part of last year, gained two in membership, the total being 490. Besides large amounts spent for the new chapel, parish house and alterations on the church, benevolent contributions have been generous. Twenty-six persons were received to membership Jan. 7. Dr. J. A. Chamberlain is pastor.—*OLD SAYBROOK*, with 186 members, gave benevolences amounting to \$206, besides a missionary box valued at \$61.—*PLAINVILLE*'s receipts were \$2,232 and expenses \$50 less. There are \$1,100 of outstanding debts.—*GLASTONBURY* had receipts slightly in excess of expenditures. The floating indebtedness is \$900.—*EAST HARTFORD*. *First* lost three members by death last year, aged, respectively, 73, 78, 79. There were 12 additions with a net gain of three; present membership 321. The total receipts were nearly \$3,400, with a small balance. The benevolences were liberal.—*CORNWALL*. *First* reports 92 mem-

bers, \$1,200 expenses and \$672 benevolence.—*THOMASTON* has had a larger gain in membership than since 1898, the present roll being 298. Benevolences were \$668.—*WINDSOR LOCKS* reports five new members with its present roll 155 and benevolences \$1,053.—*SHELTON* presents an

Continued on page 175.

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Religious Notices

Religious and ecclesiastical notices, addresses of ministers, etc., published under this heading at ten cents a line.

WHITMAN COLLEGE. All communications and gifts for Whitman College should be sent to the financial agent, Miss Virginia Dox, 556 Massachusetts Ave., Boston, Mass., or to the President, Rev. Stephen B. L. Penrose, Walla Walla, Wash.

AMERICAN SEAMEN'S FRIEND SOCIETY. No. 76 Wall St., New York. Incorporated April, 1833. Object: to improve the moral and social condition of seamen. Sustains chaplains and missionaries; promotes temperance homes and boarding houses in leading seaports at home and abroad; provides libraries for outgoing vessels; publishes the *Seaman's Magazine*, *Seaman's Friend and Life*.

Contributions to sustain its work are solicited, and remittances of same are requested to be made direct to the main office of the society at New York.

Rev. Dr. CHARLES A. STODDARD, President.
Rev. W. C. STITT, Secretary.
W. C. STURGES, Treasurer.

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The front of the base is a triple serpentine. The glass is a massive 42-inch plate with a frame of cross-banded bird's-eye. The supports are superbly carved with flowers, etc., in sharp relief. French cabriole legs.

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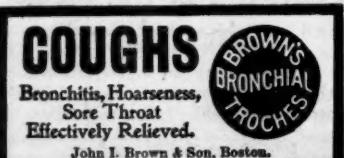


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The Business Outlook

The general trade situation has suffered from unseasonably mild weather for the past few weeks, but with the arrival of this cold snap retail trade ought immediately to improve. There is still considerable discussion going on whether commodity values have not reached the top and are now on the decline, although evidences to show this are not plentiful or reliable; still it is a period, especially in financial circles, of despondency, and men are apt to look on the dark side of things.

At Chicago upper leather prices have been cut, due, undoubtedly, to increasing stocks of hides. On the contrary, steel plates are stronger and structural material more active.

The season's cut of lumber will, undoubtedly, be reduced, owing to the lack of snow, and for the same reason the trade in boots, shoes and loggers' supplies in the lumber sections has been less than usual. The trade centers generally throughout the country report business of fair proportions, and experts regard the outlook for spring trade as most encouraging. In the East orders for spring goods are coming in in liberal volume, and woolen goods have been ordered heavily in New York and Boston, business being the best in Boston for years in fact.

Boots and shoes are moving only fairly, owing to the unsatisfactory weather conditions as noted above, this being particularly true of heavy goods.

The speculative markets are very flat and the outlook is not good for any immediate upward movement in prices. The South African war still continues to be a deterrent influence, and, with the present prospects of a long continuance of the struggle, many are looking for a quiet stock market for some time to come. In Boston, especially, the market is absolutely flat, with prices selling on an admittedly low basis.

The most prominent bull factor at the present time is the growing ease of money. The fact that prices have already had a severe decline and that liquidation practically ran its course in December ought to admonish people against being too bearish on the situation.

Home Missionary Fund

M. A. Murray, Concord, O.	\$2.00
Hon. Hoyt H. Wheeler, Brattleboro, Vt.	3.50
A. Friend, Somerville.	2.00
A. Friend, Newburyport.	2.00
Lower Circle of King's Daughters, Fourth Church, Hartford, C.	2.00
W. W. Bulgaria.	2.00
Mrs. Taylor, Binghamton, N. Y.	5.00
Mrs. Vaughan's S. S. Class, Claremont, N. H.	5.00
Mrs. H. A. Mansfield, Newton.	5.00
R. T. Brookline.	5.00

Clubbing Rates

A subscriber to *The Congregationalist* may order one or all of the periodicals mentioned below, remitting with his order the amounts indicated, in addition to his subscription to *The Congregationalist*:

Atlantic Monthly.	\$3.25
The Century Magazine.	3.00
St. Nicholas.	2.00
Scribner's Magazine.	2.00
Harper's Magazine.	2.75
Harper's Weekly.	2.25
Harper's Bazaar.	2.25

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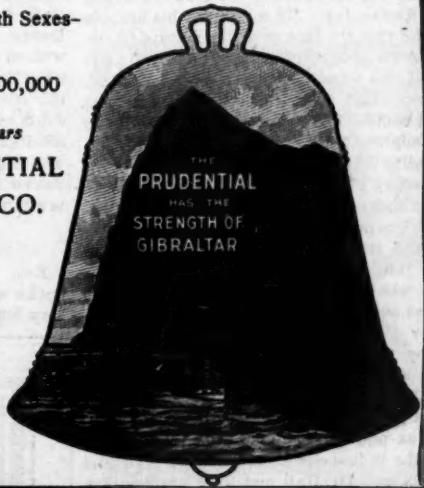
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Observance of the Day of Prayer

WELLESLEY

At 10.30 A. M. a general service of prayer was held in the Houghton Memorial Chapel. All felt led into the spirit of the day as President Hazard read from the Scriptures and the historic bidding prayer of the University of Oxford. Written requests for the prayers of the congregation were presented—that benevolent and missionary enterprises might be prospered, that war and oppression might cease, that the divine touch might rest upon the personal life.

At two in the afternoon the sermon was delivered by Rev. C. C. Hall, D. D. As the familiar friend of the students before him, Dr. Hall spoke somewhat informally. From the words of Scripture: [Eccles. 41: 7] "Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun"; [Eph. 5: 14] "Awake thou that sleepest, and Christ shall give thee light"; and [Ps. 119: 130] "The entrance of Thy words giveth light," he derived three topics—the love of light, the awakening of the soul and truth as the means of the awakening. He comforted his hearers with the thought that even the mature Christian feels that the full conception of religious truth is too great for his powers of mind. The important thing is that the awakening should come. The speaker urged students to keep religious truth ever before the mind, and especially to renew the impression by constant study of the Bible. It is not safe to trust to chance impulses for religious development. The mind and heart should be strengthened and stimulated by constant lessons in truth. The greatest danger lies in the spirit which would persuade itself that it prefers dimness and uncertainty to the perfect day.

After this service prayer meetings were held by the different classes, and the day closed with a vesper service of prayer and music. The attendance at all these services was large, and the day will be long remembered as one of peculiar beauty and power. That the influence might be continued and strengthened Dr. Hall met informally on Friday and Saturday afternoons such students as wished to seek him for conversation on religious subjects. Last Sunday he preached again in the chapel. After the sermon came the communion service, for which a preparatory meeting had been conducted earlier in the day by President Hazard. Through the frequent meetings of the thirty prayer circles formed some weeks ago in the college dormitories much has doubtless been done to prepare the soil for the good seed.

C. MOUNT HOLYOKE COLLEGE

Daily prayer meetings were held during the week, and careful and prayerful preparation made for the day itself. The various class prayer meetings in the morning were followed by the Y. W. C. A. meeting, where the work in different colleges was presented by letters and delegates from Wellesley, Boston University and Hartford Theological Seminary.

At the afternoon service Dr. Jefferson of New York spoke, taking as his text, "Will ye also go away?" This question he made the heart of a simple and personal appeal for the Christ life. The day closed with prayer meetings in the different houses. All the services were well attended, and an increase in spiritual power is expected as a result of the day.

E. L. C.

HARTFORD THEOLOGICAL SEMINARY

Groups of men from different colleges met in brief prayer meetings at 8.15 A. M. The main service occurred at 4 P. M. Dr. Hartman presided, and reports of religious conditions at several different institutions were presented. Mr. Hodous presented a paper summarizing the answers to forty-five letters from college Y. M. C. A. secretaries regarding religious work.

YALE SEMINARY

A prayer meeting was held at 7 A. M. At 11 A. M. addresses were made by Professor Curtis and Mr. H. B. Wright of the college Y. M. C. A., and in the evening there was a prayer service with reference to the special needs of the school.

OBERLIN

For four days preceding last Thursday President Barrows had been utilizing the evening chapel services for a series of helpful talks on temptation and the glorifying of God. He had also preached on Tuesday evening on the way of salvation and on Wednesday evening on Jesus of Nazareth. To both of these services the students came out in large numbers and deep interest was manifested. On Thursday morning a splendid audience gathered to hear the president's address on the Place and Power of Prayer. It took strong hold of the students. Following came a brief prayer service, remarkable for the number of young men and women who gave expression to their faith. On Thursday evening all the young men of the institution gathered in Warner Hall, the meeting being led by Mr. R. E. Brown, 1901. At the same hour all the young women met in Sturges Hall. On Friday afternoon large union prayer services were held, all the seminary, college and conservatory students uniting in one of the meetings and the members of the academy classes in another. The enthusiasm and interest in these services shown by Oberlin's more than 1,100 students is a cause of great encouragement.

IN GENERAL

Rev. W. G. Mann of Cumberland Mills spoke at Bates College, Lewiston, Me. At Bowdoin last Sunday was observed instead

of Thursday, with a sermon in the morning from J. L. Jenkins, D. D., of Portland.

At Lasell Seminary, Auburndale, Rev. L. H. Dorchester of the People's Temple, Boston, preached on Friendship with Jesus. The Bible Normal College and the French American College at Springfield united in a service, at which Dr. C. F. Rice spoke. Dr. J. E. Tuttle of Worcester was one of the three speakers at Auburn Seminary on the general theme of The Minister, a Man to Win Men.

The heads of our five Congregational academies in Nebraska and of Doane College issued a letter calling upon the churches to observe the day, and meetings were held every evening in the First Church in Crete.

At Beloit Rev. J. R. Crosser of the Kenwood Evangelical Church, Chicago, preached in the morning and in the afternoon a large meeting of students and professors was characterized by many helpful utterances.—At Yankton Rev. B. G. Mattson preached and a consecration service was held.

John Ruskin's opinion of war may be interesting to read now that he is dead and Great Britain and the United States are warring. In his *Crown of Wild Olives* he wrote:

When I tell you that war is the foundation of all the arts I mean also that it is the foundation of all the high virtues and faculties of men. It is very strange to me to discover this, and very dreadful, but I saw it to be quite an undeniable fact . . . I found, in brief, that all great nations learnt their truth of word and strength of thought in war, that they were nourished in war and wasted by peace, taught by war and deceived by peace, trained by war and betrayed by peace, in a word, that they were born in war and expired in peace.

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Continued from page 172.

eight-year table of comparative statistics, showing marked gains in many lines. The membership is now 227, including the 16 additions of 1899. Total benevolences were \$4,848 and expenses \$9,158. WINDSOR LOCKS had supper before its reports. The membership is 155. The church has maintained an Italian mission under Mr. Giuseppe Merlini, a student of the French-American College, who was unable, on account of his health, to finish his studies at Hartford. Reports from the various organizations showed creditable work and progress. Rev. Richard Wright is pastor.—The last 18 months in the DARIEN church have been eventful ones. The death of the former pastor's wife, Mrs. Austin, was followed within nine months by that of her husband, Rev. S. J. Austin, after a pastorate of 14 years, during which he endeared himself greatly to the town. Rev. H. S. Brown then became the acting pastor and later received a unanimous call. The prayer meetings lately have been crowded and new faces appear. At the last communion 14 new members were received, and others are considering the step. The material prosperity of the society is strong.

MIDDLE STATES

New York

OSWEGO has just had a public celebration of its happy release from a debt of \$4,500, as described in these columns recently. Rev. C. N. Thorp personally solicited every gift. The church is flourishing in every way.

ANNUAL REVIEWS.—SYRACUSE. Danforth's membership is about 300. In the 10 years' pastorate of Rev. H. A. Manchester 263 persons have been received as members, of whom 38 came last year.—At PHOENIX a revised roll leaves a membership of 227 members. No bills remain unpaid and benevolences equalled \$115.—SCHENECTADY reports 60 additions to the membership, 40 on confession. The debt has been decreased by nearly \$500, while the regular Sunday collections have increased over \$300 annually during the present pastorate of Rev. L. P. Hitchcock. The increase in missions has been nearly \$300.—Plymouth of BROOKLYN has 1,855 members enrolled and a S. S. membership of 1,480, including its three schools. The total church receipts were \$37,476.

New Jersey

ANNUAL REVIEWS.—PLAINFIELD has had a net increase of 16 members. The benevolent contributions were increased more than one-half, and amounted to four-fifths of the home expenses. Rev. C. L. Goodrich is the pastor.—PATERSON. Auburn Street, while having lost in numbers, is really stronger, owing to a roll revision. Thirteen admissions have been received. The benevolences amounted to \$200. Rev. Ellsworth Bonfile is pastor.

Pennsylvania

ANNUAL REVIEWS.—Pilgrim of PHILADELPHIA, Rev. H. W. Myers, Jr., pastor, received 27 members last year. The membership is 102. Memorial windows are being put into the church.—ROCHESTER, Rev. J. H. Bausman, pastor, received nine members, making the present total 175.—RIDGWAY, Rev. J. S. Upton, pastor, spent \$200 on the parsonage last year. The women paid the last installment on the parsonage debt; and at the annual meeting the mortgage was burned. New members received last year numbered 24, making the present membership 282.

THE SOUTH

Maryland

BALTIMORE.—First, on a reconsideration of uniting with the Associate Reform Church, has voted to accept the advice of the late council and join its neighbor church, to form the Associate Congregational Church. Rev. Oliver Huckel, pastor of the Associate Reform, will now be pastor of the union church.

BEECHAM'S PILLS

For Bilious and Nervous Disorders
Are Without a Rival.

ANNUAL SALES OVER 6,000,000 BOXES.
10 cents and 25 cents, at all drug stores.

Georgia

ANNUAL REVIEWS.—THOMASVILLE. Bethany made a fine showing last year. About 80 persons have given evidence of conversion, and 34 have become members. Rev. T. M. Nixon has been here two years, during which the membership and contributions have doubled. Jefferson Street Mission was begun some months ago with about 25 attendants; now there is an enrollment of 175 in this neglected locality.

Tennessee

DEER LODGE has just celebrated its tenth anniversary. During its existence 85 persons have become members.

THE INTERIOR

Ohio

OLMSTED.—Second. Special meetings have been held largely attended and with increasing interest. Mrs. Bainbridge has given wood enough for the church for next season, and the men of the church are to cut it while the women furnish lunch at the church.

ANNUAL REVIEWS.—DAYTON held its first annual banquet and roll-call this year, with address and toasts. Reports of various departments were encouraging, all current bills having been met.

Illinois

[For other Interior news see page 156.]

ANNUAL REVIEWS.—At JOY PRAIRIE the second year of the present pastorate has opened encouragingly. The membership of only 69 has given \$470 in benevolences, which is a fair increase. All the auxiliaries co-operate heartily with the pastor. Rev. William Smith.—At CHICAGO Evanston Avenue closed its first year with Dr. L. F. Berry much encouraged. The floating indebtedness has been reduced by \$500, offerings have been made for all the benevolent societies, and those of the Ladies'

Continued on page 178.

MACBETH'S "pearl top"

and "pearl glass" lamp-chimneys are carefully made of clear tough glass; they fit, and get the utmost light from the lamp, and they last until some accident breaks them.

"Pearl top" and "pearl glass" are trade-marks. Look out for them and you needn't be an expert.

Our "Index" describes all lamps and their proper chimneys. With it you can always order the right size and shape of chimney for any lamp. We mail it FREE to any one who writes for it.

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This completely all fence requires as to beauty, utility and durability. Specially designed for lawns, parks, cemeteries, school grounds, &c. Looks best and is best when built with our steel posts. Illustrated catalog from HARTMAN MFG. CO., BOX 7, ELLWOOD CITY, PA. Or 4 BROADWAY, NEW YORK CITY.

WHAT WILL THE HARVEST BE?

This need never be asked if you plant Peter Henderson & Co.'s seeds, as they are the acknowledged standard of excellence in both hemispheres. Our 1900 Catalogue of Everything for the Garden is a 190-page book, 9x11 inches, containing over 700 engravings and 6 superb colored plates of Seeds and Plants—a perfect mine of information on garden topics.

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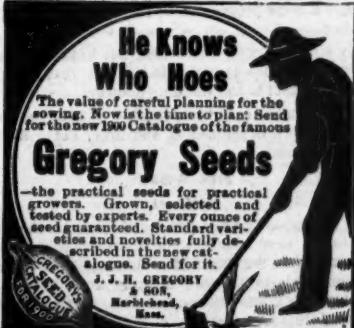
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310 First Premiums

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AT MANUFACTURERS JOHN H. PRAY, SONS & CO.,
PRICES. CARPETS AND UPHOLSTERY,
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BOSTON.



Continued from page 175.

Missionary Society were the largest in the history of the church. The spiritual life has been deepened and congregations have increased.—ROSEVILLE'S past year has been successful, with home expenses doubled and missionary contributions increased even more largely.

Indiana

ANNUAL REVIEWS.—The People's Church of INDIANAPOLIS had good reports at the annual meeting. The pastor, Rev. H. D. Long, outlined a plan for socializing the church forces, in view of the changing population. The drift of membership is steadily out of the natural limits of the parish, and the incoming of transitory and non churchgoing families, as well as the great increase of the colored population, creates a serious problem.—ELKHART has paid all debts after a prosperous year. The church has a fine opportunity in the city and is growing to it in strength and numbers. Rev. A. U. Ogilvie is pastor.

Michigan

The \$500 expended on repairs at Vernon have put the building in fine shape.—In Somerset revival services have been held and 25 persons have come forward, a large proportion of them young men.

ANNUAL REVIEWS.—MANISTEE has just had its best year financially. The pastor and family have been presented with a 12-room parsonage, centrally located and with modern conveniences.—WYANDOTTE closed the year with debts paid and over \$200 in the treasury, and voted to raise the pastor's salary by that amount.—PONTIAC has taken on new life and 12 new members in the past six months since Rev. O. A. Stevens came. All the societies report success.—DETROIT. Woodward Avenue's benevolences amounted to \$2,777. All departments showed satisfactory progress.—LANSING. Both Barker Memorial and Plymouth closed the year free from debt with a balance in the treasury. Both have gained in membership, the former five, the latter 11.—GRAND RAPIDS. First received 58 new members, making the membership 915. The benevolences, including a large contribution to wipe out the debt of the local Y. M. C. A., will exceed \$20,000, with home expenses of \$8,500. Smith Memorial closed the year with all its bills met and its congregations and Sunday school increasing.

Wisconsin

NEW RICHMOND.—Repairs are finally completed on the edifice which was so badly damaged by the tornado. The Methodists' building being swept away, they have occupied the Congregational house since the storm. The Methodists have removed to their new home, but the fearful losses caused by the storm are apparent in the depleted congregations. A large proportion of the corps of workers was lost.

SEYMOUR, though pastorless, has kept up services and has raised money to pay the last of the parsonage debt to the Building Society.

Sheboygan's recent S. S. offering of \$53 was for the S. S. work organized at Santurce, Porto Rico, near San Juan.

THE WEST

Missouri

ST. LOUIS.—First has printed its form for the admission of new members for distribution and use on communion Sundays. The Sunday School Federation held its January meeting here, Decision Sunday being the theme and Drs. C. H. Patton, Michael Burnham and Rev. F. E. Hall the speakers. Feb. 4 is to be Decision Day in our Sunday schools. Since the Week of Prayer a marked spiritual fervor prevails.—Dr. J. H. J. Rice's paper before the Ministers' Union, Jan. 15, on Candy-pull Christianity, reviewed Ian MacLaren's positions and aroused vigorous discussion. The same day Dr. W. M. Jones read a paper at the M. E. Ministers' Meeting on Higher Criticism and Spiritual Life.—*Pilgrim*. Mr. E. A. Burnham of the Senior Class in Hartford Seminary spent his vacation here and preached with great acceptance in his father's pulpit.

WEBSTER GROVES sends a "gospel wagon", around to gather children for the Sunday school, and brings in an average of 21.

Iowa

REVIVALS.—Among the first fruits of the union meetings at SHENANDOAH under Evangelist Williams may be counted the ingathering of 62 members by the Congregational church. The prayer meetings are too large for the lecture-room. Noon-

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Take Laxative Bromo Quinine Tablets. All druggists refund the money if it fails to cure. E. W. Grove's signature is on each box. 25c.

day services are still being held daily at the public reading-rooms, from 75 to 150 men attending.—Rev. J. M. Cummings of Baxter is conducting special meetings at ASHTON in the country. There have been several conversions with growing interest.

ANNUAL REVIEWS.—This was CRESTON'S best year in membership, contributions and strong and effective work. The treasurer's announcement of a surplus of more than \$100 was greeted with the Chautauqua salute. Rev. D. P. Breed is pastor.

Minnesota

ANNUAL REVIEWS.—ALEXANDRIA, Rev. W. H. Medlar, pastor, added 33 members, a net gain of 30, and raised \$6,148, of which \$2,144 were for benevolence. A new feature at the annual meeting was the large attendance of young people. A circuit of five out-stations is cared for by the associate pastor, Rev. F. P. Ferguson.

Kansas

TOPEKA.—First received 20 members at the last communion. As several were from the Sunday school a special form of service adapted to children was used with happy effect.

ANNUAL REVIEWS.—KANSAS CITY. *Chelsea Place* doubled its membership during the year. Plans are being perfected for enlarging the edifice.—SENECA, one of the leading churches in the state, has 430 members. The Sunday school furnishes each teacher with the *Sunday School Times* and Peloubet's Notes. A native preacher in China is supported. Rev. C. H. Bente is pastor.—Among the churches which have paid more than their apportionment for the C. H. M. S. are ALTON, PLEVNA and TWELVE MILE.

For Weekly Register see page 179.

A Notable Poem by Secretary Long

Secretary of State Hay is known to be a writer of hymns, and Secretary of the Navy Long for some time has been known to be given to verse-writing, but we do not remember ever seeing so religious a poem by him as is found in last week's *Christian Register*. It is entitled Jesus, and reads thus:

I would, dear Jesus, I could break
The hedge that creeds and hearsey make;
And, like thy first disciples, be
In person led and taught by thee.

I read thy words, so strong, so sweet;
I seek the footprints of thy feet;
But men so mystify the trace,
I long to see thee face to face.

Wouldst thou not let me at thy side,
In thee, in thee so sure confide?
Like John, upon thy breast recline
And feel thy heart make mine divine?

CONSUMPTION,
Bronchitis, Asthma, Chronic Pneumonia
and Catarrah,

can positively be cured by Dr. ROBERT HUNTER's method of treatment by which the curative drugs are introduced directly into the bronchial tubes and lungs, and not put into the stomach, where they become useless.

Mr. A. L. Peer, 179 Washington Street, Newark, N. J., says: "I had 27 hemorrhages and lost 50 pounds in weight; I was cured by Dr. Hunter's treatment."

Mrs. Edward Raynor, 174 Bank Street, Newark, N. J., says: "I had the worst symptoms of consumption—fever, night sweats, hemorrhages, great shortness of breath and loss of flesh, and I owe my recovery to Dr. Hunter's treatment."

Readers of this paper can receive, FREE, a book explaining the causes, symptoms and treatment of the various bronchial and lung diseases, by sending their address to Dr. Robert Hunter Association, 117 West 45th Street, New York City.

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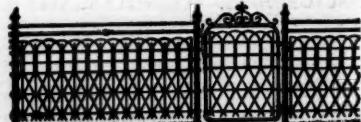
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"I wouldn't do without Pearline; I wouldn't if I could.
I couldn't do without Pearline; I couldn't if I would."

(Contributed by a Pearline admirer.)

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598

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through agents or dealers, therefore we do not have them to protect, and in making our prices we are enabled to figure them as low as the grade of work we manufacture can be sold. We save you the trouble that are added to the price by the manufacturer and the consumer by selling direct to you from our factory. This has been our method of selling for the past twenty-seven years, and we are today the largest manufacturers of vehicles and harness in the world, selling direct to the trade and public. We have 150 styles of vehicles and city carriage for examination, guaranteeing safe arrival. Send for free catalogue showing all of our different styles.

No. 46—Single Stage Coach and Home Harness. Price \$100.00. Price with nickel trimmings, \$11. Good as miles for \$10.

No. 72—Stanhope. Price complete with shafts \$70. We guarantee it as good as others and for \$50 more than our price.

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Elkhart Carriages and Harness Mfg. Co., W. B. Pratt, Secy., Elkhart, Indiana.

Public School Instruction in Temperance

BY MARY H. HUNT

The Congregationalist, says, "The chief difficulty and danger in the way of temperance teaching in the schools is the unwillingness of Mrs. Hunt and her associates to accept the advice of scientific and pedagogical experts."

To this grave charge we reply. The object we seek is the education of every child in the public schools of this country in personal hygiene, including laws of health which relate to the use of alcoholic drinks and other narcotics. This last constitutes only so much of the study as will cover that phase of the subject, with physiology enough to make all intelligible. The pedagogical advice at the State House last winter that instruction on this topic should be ethical, not scientific, was rejected because science must first decide whether alcohol as a beverage is by nature good or bad, before there is any basis for ethi-

cal instruction. Otherwise we have only empirical exhortation soon degenerating into mere cant.

The second rejected suggestion was that this study should be confined to upper grades. I once drove past the entrance to a coal mine in Pennsylvania as the miners came up from their work. A woman with a shawl over her head watched with strained and anxious face until a little fellow sprang toward her from the black-faced crowd with the cry "Mother!" Wrapping one end of her shawl about him they disappeared in the gathering gloom. My escort said: "It is that little fellow's first day in the mines. His father was killed in a drunken brawl last week, and this child must leave school to go to work." Children in the industrial ranks must get this warning instruction in the lower grades if ever, for work early becomes their taskmaster, supplanting the school; the more fortunate child needs a progressive study of the laws of hygiene to influence the formation of right habits.

As to the rejected scientific advice, *The*

Congregationalist says: "Professor Atwater cannot be quoted as in any way urging the use of alcoholic stimulants by young people or people in normal health. All that he has done is to demonstrate the untruthfulness of the statement found in temperance text-books that alcohol is always a poison, never a food." The indorsed temperance physiologies do teach, as do great scientists of this age, that alcohol is a narcotic poison that has the power when taken in small quantities to create an uncontrollable and destructive appetite for more; that it is not a food, and that the character of a substance does not depend upon its quantity, but its quality. It is the testimony of scientists occupying important chairs in four of our medical colleges that Professor Atwater's own figures in his report do not prove this teaching false.

As to my attitude in this matter, I can only say, stronger testimony than Professor Atwater's must appear to prove it true, before I can consent to the children of this great na-

Continued on page 178.

A GOD-SEND TO ALL HUMANITY

Invention of An Ohioan That Guarantees Health, Strength and Beauty By Nature's Method, and Cures Without Drugs All Nervous Diseases, Rheumatism, La Grippe, Neuralgia, Kidney Troubles, Weakness and the Most Obstinate Diseases.

Those Who Have Used It Declare It To Be the Most Remarkable Invigorant Ever Produced For Man, Woman or Child.

An inventive genius of Cincinnati, Ohio, has placed on the market a Bath Cabinet that is of great interest to the public, not only the sick and debilitated, but also those enjoying health.

Recent investigations of this remarkable invention are so very satisfactory that there need be no hesitancy in endorsing the same as just what all readers of this paper need.

It is a sealed compartment, in which one comfortably rests on a chair, and, with only the head out, enjoys all the invigorating, cleansing and purifying effects of the most luxurious Turkish bath, hot vapor or medi-

on curing rheumatism, la grippe, Bright's disease and all kidney and urinary affections has been found. The

Well Known Christian Minister

of Brooklyn, N. Y., Rev. John A. Ferry, highly recommends this Cabinet, as also does Mrs. Kendricks, Principal of Vassar College; Congressman John J. Lentz; John T. Brown, editor of the Christian Guide; Rev. C. M. Keith, editor of the Holiness Advocate, many lawyers, physicians, ministers and hundreds of other influential people.

It Prevents Disease.

It is important to know that the makers guarantee that Colds, La Grippe, Fevers; in fact, no disease can get a foothold in your body if you take these hot Thermal Baths weekly. Scientific reasons are brought out in an instructive little book, issued by the makers. To

Cure Blood and Skin Diseases

the Cabinet has marvelous power. If people, instead of filling their system with more poisons in taking drugs and nostrums, would get into a Vapor Bath Cabinet and sweat out these poisons and assist Nature to act, they would have a skin as clear and smooth as the most fastidious could desire.

The Great Feature

of this Bath Cabinet is that it gives a Hot Vapor Bath that opens the millions of pores all over the body, stimulating the sweat glands and forcing out by nature's methods all the impure salts, acids and effete matter, which, if retained, overwork the heart, kidneys and the lungs and cause disease, debility and sluggishness. A hot Vapor Bath instills new life from the very beginning and makes you feel ten years younger. With the bath, if desired, is a

Head and Complexion Steamer

in which the face and head are given the same vapor treatment as the body. This produces the most wonderful results, removes pimples, blackheads, skin eruptions and acne.

Cures Catarrh, Asthma and Bronchitis.

L. B. Westbrook, Newton, Ia., writes: "For 48 years I have had catarrh and asthma to such an extent that it has eaten out the partition between my nostrils. Drugs and doctors did me no good. The first vapor bath I took helped me, and two weeks' use cured me entirely, and I have never had a twinge since."

Whatever will hasten perspiration, every one knows, is beneficial. Turkish baths, massage, hot drinks, stimulants, hot foot baths are all known to be beneficial, but the best of these methods become crude and insignificant when compared to the convenient and marvelous curative power of the Cabinet Bath referred to above. The Cabinet is known as the

Square Quaker Folding Thermal

Vapor Bath Cabinet, made only in Cincinnati, O. This Cabinet, we find, is durably and handsomely made, best material, is entered and vacated by a door which opens wide; the Cabinet when closed is airtight, made of the best quality of wood, and is built on a strong, heavy, strong, rigid steel frame, which supports it from top to bottom. The Cabinet is large and roomy inside, has curtains at top to open for cooling off. Makers furnish a good alcohol stove with each Cabinet, also valuable recipes and formulas for medicated baths and aliments, as well as plain directions, so any one can use it just as soon as received.

Another excellent feature is that it folds flat in one

inch space and may be carried when traveling. Weight but 10 pounds.

People don't need bathrooms, as this Cabinet may be used in any room. Thus bathtubs have been discarded since the invention of this Cabinet, as it gives a far better bath for all cleansing purposes than soap and water. For the sickroom its advantages are at once apparent. The Cabinet is amply large enough for any person. There have been

So-Called Cabinets

on the market, but they were unsatisfactory, simply cheap affairs to pull on and off over the head, like a skirt, subjecting the body to sudden and dangerous changes of temperature.

Investigation will show that the Cabinet made by the Cincinnati firm is the only practical article of its kind, and will last for years. The makers guarantee it to be better, more convenient, more durable than others which sell for \$12 or \$18. This Cabinet satisfies and delights every user, and the

Makers Guarantee Results.

They assert positively, and their statements are made by a vast amount of testimony from persons of influence, that their Cabinet will cure nervous troubles and debility, clear the skin, purify the blood, cure rheumatism. (They offer \$50 reward for a case that cannot be relieved.) Cures women's trouble, la grippe, sleeplessness, obesity, neuralgia, headaches, gout, sciatica, piles, dropsy, blood and skin diseases, liver and kidney troubles. It will

Cure a Hard Cold

with one bath, and break up all symptoms of la grippe, fevers, pneumonia, bronchitis, asthma, and is really a household necessity. It is the most

Cleansing and Invigorating Bath

known, and all those enjoying health should use it at least once or twice a week, but its great value lies in its marvelous power to draw out of the system the impurities that cause disease, and for this reason is really a godsend to all humanity.

HOW TO GET ONE.

All readers who want to enjoy perfect health, prevent disease, or are afflicted, should have one of these remarkable Cabinets. The price is moderate, but since it prevents a detailed description, but it will bear out the most exacting demand for durability and curative properties. Write to the World Manufacturing Co., 1206 World Building, Cincinnati, O., and ask them to send you their pamphlets and circulars describing this invention. The regular price of this Cabinet is \$1. Head Steaming Attachment, if desired, \$1 extra, and it is, indeed, difficult to imagine where one could invest that amount of money in any other case and guarantee such real genuine health, vigor and strength.

Write today for full information, or, better still, order a Cabinet. You won't be deceived or disappointed, as the makers guarantee every Cabinet, and will refund your money, after 30 days' use, if not just as represented. The World Manufacturing Co. is reliable and responsible (capital \$100,000.00), and fill all orders as soon as received.

Don't fail to send for booklet, as it will prove very interesting reading. This Cabinet is

A Wonderful Seller for Agents,

and the firm offers special inducements to good agents—both men and women—upon request.



cated vapor baths at home for three cents each, with no possibility of taking cold, or in any way weakening the system.

A well-known physician of Kansas, E. L. Eaton, M. D., gave up his practice to sell these Bath Cabinets, feeling that they were all his patients needed to get well and keep well, as they cured the most obstinate diseases often when medicine failed, and we understand he has already sold over 600. Another physician of Chicago, Dr. J. H. Wright, followed Dr. Eaton's example, and devotes his entire time to selling these Cabinets. Many others are doing like him.

Hundreds of remarkable letters have been written the inventors from those who have used the Cabinets, some of which referring to

Rheumatism, La Grippe, Kidney Trouble

will be interesting to those who suffer from these dread maladies. G. M. Lafferty, Covington, Ky., writes: "Was compelled to quit business a year ago, being prostrated by rheumatism when your cabinet came. Two weeks' use of it entirely cured me, and have never had a twinge since. My doctor was much astonished and will recommend them." Mrs. S. H. Noteman, Hood River, Ore., writes that her neighbor used the Bath Cabinet for a severe case of grippe and cured herself entirely in two days. Another neighbor cured herself in only two days, standing and her little girl of measles. A. B. Strickland, Bloomington, Idaho, writes that the Bath Cabinet did him more good in one week than two years' doctoring, and entirely cured him of catarrh, gravel, kidney trouble and dropsy, with which he had been long afflicted. Hundreds of others write praising this Cabinet, and there seems to be no doubt but that the long-sought-for means

Continued from page 177.

tion being taught that alcohol is a food and not a poison.

[We agree with Mrs. Hunt as to the importance of teaching young children the principles of temperance. Our difference with her only concerns the methods she seeks to enforce. Some scientific experts, of whom Professor Atwater is one, hold that alcohol sometimes acts as a food, and they have brought the evidence of experiments to support their position. Other scientific experts, some of whom Mrs. Hunt and her friends quote in documents recently issued, hold that alcohol is in no sense a food, but only a poison. Both Professor Atwater and Mrs. Hunt agree that alcohol is dangerous as a beverage. But Mrs. Hunt, if we understand her, has sought, with her supporters, to induce the legislature of Massachusetts to decide the question concerning which experts differ, and to vote that the teaching which she approves shall be enforced under penalty by the exclusive use in the public schools of text-books of her choosing. We do not think the legislature is competent to decide this question, which, in our opinion, is academic rather than practical, and which, in any case, must find its final court of appeal in expert judgment. We are glad to note in another column that it is not proposed to present any new temperance measure to the legislature this year.—THE EDITORS.]

For Endeavorers

PRAYER MEETING

BY REV. H. A. BRIDGMAN

Topic, Feb. 11-17. Seek First the Kingdom of God. Matt. 13: 44-46.

There is such a thing as a search for the kingdom of God. In these easy-going days many people appear to be waiting for it to come to them. They call upon the churches to revise their creeds and modify their methods and then, perhaps, they will come in. They seem to be under the impression that they can become Christians by some process of unconscious absorption—that religion can be distilled from the atmosphere. Not so thought Jesus, and his command to seek the kingdom is meant for this apathetic generation just as much as it was for the people of long ago. If you expect to have a particle of genuine personal religion, you must seek for it. If you cannot find it in the churches, try a social settlement or a philanthropic organization. If you cannot discover it in the New Testament, seek it in Emerson or Tennyson or Browning. But whether you pursue it in the temple or in the mart, in the companionship of those who have learned the secret of Jesus or in solitude, seek it with all your mind and heart until you find it.

The finding of the kingdom, too, is a reality. There are signs whereby a man can know when he has passed from death unto life, when he has exchanged lust for love, selfishness for mercy, meanness for generosity. We may not exact too much of ourselves, or of others, in this matter of definite religious convictions, but the men of the New Testament and the Christian heroes of all time have been pretty well assured touching the fact that they had found the kingdom of God. One great source of Mr. Moody's power was his belief that once he experienced a mighty change.

The search, the discovery, must inevitably be followed by sacrifice. The new thing is of such surpassing worth that one cannot help making it the first object of his thought and his devotion. Other things must give way. None of us may prescribe for another, but each knows for himself with what he must part. A harmful form of amusement, a long-established habit, a luxurious manner of life, a certain set of acquaintances, a complaining temper, the jealous disposition, the censorious estimate of others—why, we cannot begin

to catalogue the things that have to go by the board when once men have made up their minds that the kingdom of God demands their first and their best energies.

Yet who that realizes the blessedness of the new possession prates about sacrifice. It is the joy that is set before him which nerves one as he endures his little cross. The notable thing about these parables is that the men referred to were so happy and enthusiastic over their new possession. Jesus taught here that the things he has to offer men are of surpassing value, that they are designed to delight and fascinate the soul. I heard the other day a preacher, who has probably delivered in the course of his life a thousand sermons, tell how not long ago he realized for the first time the fact that he was set to proclaim glad tidings. He, as he expressed it, saw "what a mighty good thing" he had in the gospel which he was offering men. Would that we all grasped this great truth! Would it not make our own lives more steady and cheerful, and would we not be better able, without apology and without blundering, to summon others to the gospel life?

Europe could not place difficulties in the way of Washington's proposal. Each Power has always accompanied the little partitions of China which have taken place with the formal undertaking to maintain the conventional standing. It seems then that Secretary Hay gave to himself a superfluous task and gained an easy victory, since nobody disputed it. Nevertheless, the negotiations are a grave novelty. The United States are now acting as a great world Power. They have emerged from their time honored isolation. It means that the Monroe Doctrine has fallen like a part of the Great Wall of China. President McKinley and his Secretary of State will have hastened this international revolution by their wars and diplomacy. They have assured themselves a place in history by taking the responsibility for the assumption of American rights and obligations as a great Power.—*The Temps, Paris.*

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1 February 1900

Weekly Register

Calls

ALBERT, John H., First Ch., Sedalia, Mo., to Faribault, Minn. Accepts.

ANDREWS, Chas. E., Walpole, Mass., to return to Free Ch., Deering, O., after an absence of three years.

BATTEY, Geo. J., to remain at Hemingford, Neb., another year, also to Crawford. Accepts the former.

BULL, H. Race M., Plymouth, Ill., to Wataga and to West Chicago. Accepts the latter.

CAMPBELL, Clement C., Hartford, Wis., to Coopers-ton, N. D. Declines.

DAINS, Chas. H., Birmingham Ch., Toledo, O., to Elk Point, N. D. Declines.

DARLING, Marc W., First Ch., Sioux City, Io., to Giese, Ill.

DASCOM, Harry N., Inlay City, Mich., declines call to Greenville and accepts one to First Ch., Port Huron.

DIBBLE, Wm. L., McPherson, Kan., to remain another year.

EAVES, Geo., to permanent pastorate of Silvertown, Col., which he has served temporarily.

FRASER, Chas. E., recently of Westmoreland, N. Y., to Lancaster. Accepts, and is at work.

GODFREY, R. De Mont, B. U. School of Theology and Chester Ave. Chapel, Chelsea, Mass., accepts renewed call of First Ch., Arlington.

HAWKINS, Chauncey J., Ferry St. Ch., New Haven, Ct., to Maple St. Ch., Danvers, Mass.

HERMAN, J. Edward, Monroe, Ct., accepts call to Millford, N. H.

HIGGINS, Robt. M., Plymouth Ch., Grand Rapids, Mich., accepts call to Constantine.

HYSLOP, James, recently of Mt. Hope Ch., Detroit, Mich., to Charlevoix.

KAYE, Alex. S., Waverly, Ill., to Pres. Ch., Mason City. Accepts.

KENDALL, Sidney C., to Sierra Madre, Cal., where he has been supplying.

MC CONNEHEY, John R., to remain a fifth year at Macfarland, Chas. S., of the Biblical Dept., Yale University, accepts call to Maplewood Ch., Malden, Mass., to begin Feb. 4.

MICHAEL, Geo., Halsted, Minn., to Walker. Accepts.

MOATS, John W., to remain another year at Pawnee, Okl.

OSGOOD, Robt. S., Harvard, Neb., accepts call to Mayhew Ch., Indianapolis, Ind., to begin Feb. 18.

OXFORD, Harry, Riverside Ch., Lawrence, Mass., to North Ch., Newton.

PEDLEY, Hugh, Winnipeg, Man., to Emmanuel Ch., Montreal, Can. Accepts, to begin Apr. 1.

RADFORD, Katharine W., accepts permanent pastorate at Custer, S. D.

SOPER, Geo. E., Plymouth Ch., St. Paul, Minn., began work Feb. 1, with First Ch., Danbury, Ct.

THOMAS, John P., Chicago Sem., to Grand View, Io. Accepts.

WALTRIP, Theo. N., U. B. Ch., Sugar Grove, Pa., to Ashville and Lakewood, N. Y. Accepts, and has begun work.

WATERMAN, W. A., late pastor of Millard Ave. Ch., Chicago, accepts permanent pastorate of First Ch., Terre Haute, Ind.

WILCOX, Frank G., Manson, Io., to First Ch., Britt. Accepts.

WORRELL, Wm. B., Hobart and Ross, Ind., to Cable, Ill. Accepts.

YORK, Fredk. E., South Ch., Grand Rapids, Mich., to E. Paris. Accepts.

Ordinations and Installations

AXTELL, Archie G., o. Williston Ch., Portland, Me., Jan. 24.

BROWN, David Y., Yale Sem., o. Williston, N. H., Jan. 14. Posts by Supts. G. J. Powell and E. H. Stickney.

STRAWMAN, David S., Chicago Sem., o. Michigan City, N. D., Jan. 17. Sermos, Supt. G. J. Powell; other parts, Supt. E. H. Stickney, Rev. Messrs. C. A. Mack and D. T. Jenkins.

WALKER, H. H., Wilmette, Ill., Jan. 23. Sermon, Prof. W. D. Mackenzie; other parts, Dr. J. F. Lobe and Rev. Dr. Caverne.

WOMER, Parry F., o. Lebanon, N. H., Jan. 24. Sermon, Prof. W. D. Mackenzie; other parts, Rev. Messrs. A. J. Hough, G. E. Gordon, E. T. Farrill, C. F. Roper, A. J. Lord and Dr. V. M. Hardy.

Resignations

BARNES, Jon. A., Union City, Mich.

ESTABROOK, Frank J., Montezuma, Mich.

HALEN, Herbert E., Thayer, Mo.

HOBSON, Warren H., Arcadia, Neb.

KIRKPATRICK, Andrew J. (Rev.), Pilgrim Ch., Indianapolis, Ind., to enter temperance work, with headquarters at Evansville.

LOGAN, Benj. F., Amity, Mo.

PEASE, Wm. Antigo, Wis., to take effect May 1.

SMILEY, Sam'l R., Lisbon Center, N. Y., to take effect Feb. 5.

SMITH, Wm. W., St. Catherines, Ont., to devote himself to literary work.

SUTHERLAND, John M., Second Ch., Terre Haute, Ind.

WICKOFF, Edwin D., Prescott, Ariz., to take effect March 31.

Dismissals

GOODACRE, Jas. J., Berlin, Vt., Jan. 24.

Churches Organized

MAKANDA, Ill., 15 Jan., 80 members.

WARREN, Mich., rec. 15 Jan., 16 members.

Stated Supplies

ANDERSON, Col. Edward, Washington St. Ch., Quincy Point, Mass., at Berkley Temple, Boston, during absence of Dr. Dickinson in California.

BAILEY, Alonzo, Ch., Oakland, Calif., at Third Ch., San Francisco, for five months or longer, during absence of the pastor abroad.

BRADLEY, Ernest E., Pacific Sem., at Fourth Ch., Oakland, Calif., for five months or more.

FENN, Chas. H., Leavenworth, Kan., at People's Ch., St. Paul, Minn., during February.

HUNTINGTON, Calvin J., pastor at Colchester, Vt., at Easter Center Sunday afternoons.

NORRIS, Edmond, Quincy, Mass., at Washington St. Ch., Quincy Point, Mass.

THYKOLD, Paul C., Jacksonville, Ill., at Brookville, Mo.

WILLIS, John F., Marcus, Wis., also at Bosburg.

WILLSON, Jas., Oberlin Sem., at Sulphur Springs, Col., and out-stations.

Dedications

CRESCO, Io., Jan. 21. Coat, \$15,000. Sermon, Pres. G. A. Gates, D. D.; other parts, Rev. Drs. Mahlon Willett and T. O. Douglass. Rev. O. H. Holmes is pastor.

SENECA, Kan., rededicated Jan. 14, after improvements costing \$3,000. Sermon, Rev. L. P. Broad. Pastor, Rev. C. H. Bentz.

Miscellaneous

EVERS, Wm. L., pastor at Keokuk, Io., on account of ill health has been obliged to cancel numerous lecture engagements and take only one service on Sunday.

CLEAVES, Chas. P., closed, Jan. 14, his service at Standish and Sebago Lake, Me.

GRAY, Wm. B. D., the new H. M. and S. S. Supt. for Wyoming, will make his home and headquarters in Cheyenne, at 118 W. 19th St.

THE CONGREGATIONALIST

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KING, Jas. B., Hopkinton, Mass., has returned from California, where he went for Mrs. King's health. The church supplied the pulpit during his absence.

POST, W. Stanley, has closed his labors at Wapping, U.

ROGERS, Alonso, New Whatcom, Wn., is recovering from a slight stroke of paralysis, but contemplates a year's rest from preaching before seeking another pastorate.

TEKL, Wm. H., recently of Wells, Me., has removed to Kennebunkport.

Current Thought

PRESIDENT HYDE ON SEMINARIES

Some short-cut men happen today to be filling some of the best places in the ministry, and can look back over the years and show more fruitage than any one of nine-tenths of those in the other category. The facts are, neither the short-cut nor the long-cut has very much to do with success in the ministry. It depends largely on the qualities of the man. The longest cut any seminary can give will not make, or help to make, a good and successful minister out of some of the timber that is furnished.—*The Pacific*.

AN ESTIMATE OF THE WESTMINSTER DIVINES

John Morley, in his life of Oliver Cromwell in *The Century*, discusses in the February issue with freedom and fairness the Westminster Assembly, its personnel and its product. He points out that "it was an unimportant chapter in the eternal controversy between spiritual power and temporal, no transitory bubble in the troubled surges of the Reformation. . . . In the Puritan age citizenship in the secular state fills a smaller space in the imaginations of men than the mystic fellowship of the *civitas Dei*, the city of God; hence the passionate concern [of the Westminster divines] in many a problem that for us is either settled or indifferent." He holds that the divines, while they were learned scholars and theologians, nevertheless had no "governing churchman of the grand type among them, nobody who at the same time comprehended states and the foundations of states, explored or. eds and the sources of creeds, knew man and the heart of man. No Calvin appeared, nor Knox, nor Wesley, nor Chalmers. . . . They made no striking or original contribution to the strong and compacted doctrines of the Calvinistic faith." Their method was "drawing sterile conclusions from unexplored authority." Mr. Morley also makes it clear that Cromwell, both by conviction and by force of circumstances, was an Independent rather than a Presbyterian.



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